MEN OF MIGHT

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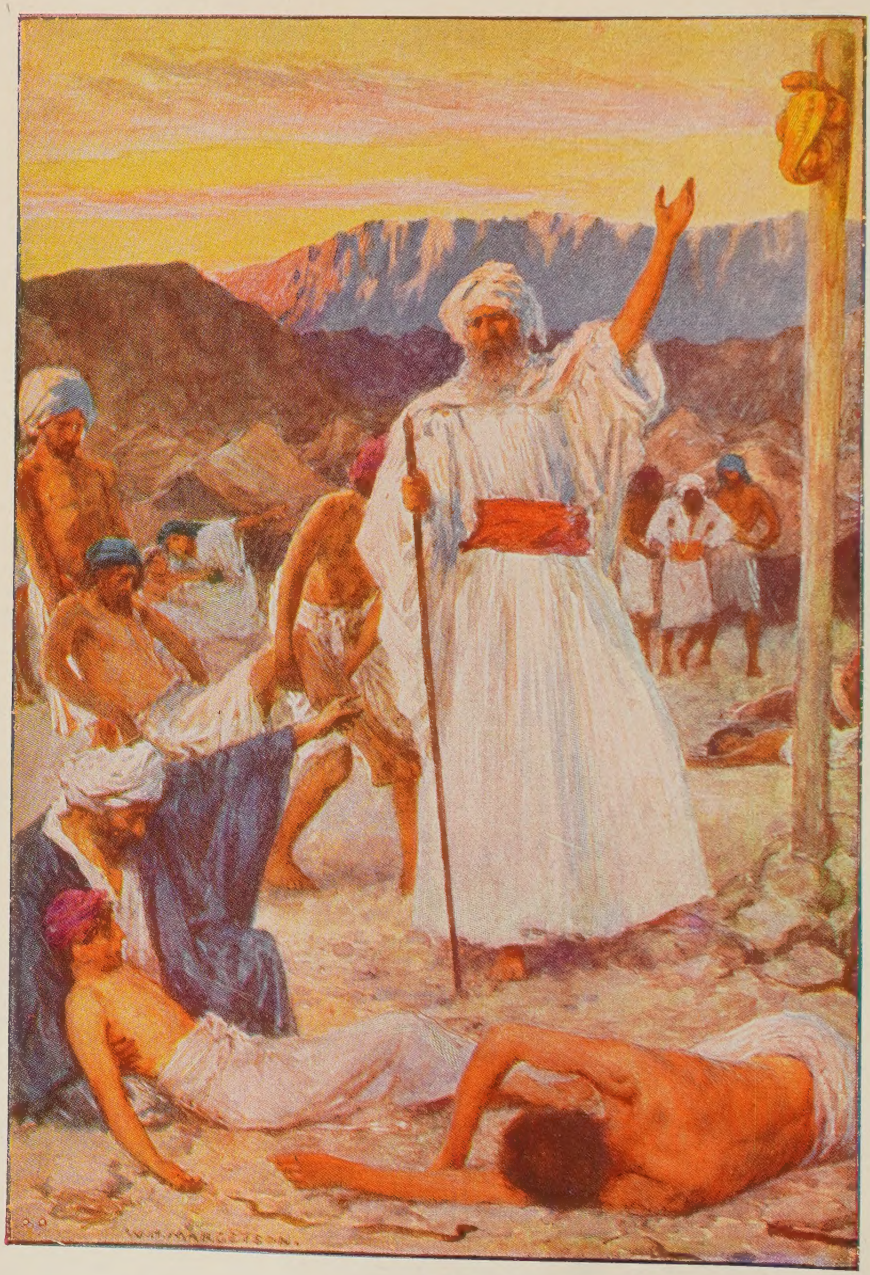


THE BRAZEN SERPENT

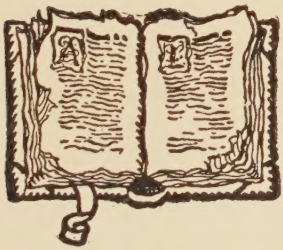
Men of Might

MOSES THE GREAT PROPHET AND LEADER OF IS'RA-EL

Men of Might

Bible Pictures and Stories From Moses to Samuel

By
MRS. ADELAIDE BEE EVANS



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MOSES IN THE BUL'RUSH-ES

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JOSH'U-A COM-MAND'ING THE SUN TO STAND STILL

To the Children
Everywhere

HENRI MOTTE, ARTIST

SAMSON CAR'RY-ING AWAY THE GATES OF GAZA

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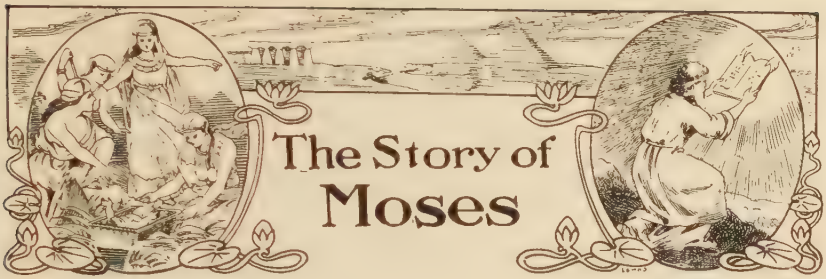
MOSES AND AARON BEFORE PHARAOH



The Story of Moses

AS long as Joseph lived, and for many years after his death, the children of Jacob, or Is'ra-el, lived qui'et-ly in the land of Goshen in Egypt. The Lord blessed the Is'ra-el-ites, and they became a rich and strong nation. "The land was filled with them."

Then "there arose up a new king over Egypt, which knew not Joseph." When this king saw how many Is'ra-el-ites there were, and how strong they had grown, he was afraid that they would become stronger than the E-gyp'tians; so he treated them as slaves, and set men over them to make them work harder. Day after day the Hebrews were driven to work, making bricks, mixing mortar, and building cities for the king; but in spite of all this they grew more nu'mer-ous, and increased in strength. Fi'nal-ly the king gave an order that every baby boy born among the children of Is'ra-el should be killed.

In the sad days that followed there were many mothers whose children were torn from their loving arms, and thrown into the river Nile. But one mother kept her babe hidden for three months.

"And when she could not longer hide him, she took

E. J. POYNTER, ARTIST

THE CHILDREN OF IS′RA-EL AS SLAVES UNDER THEIR TASK′MAS′TERS

for him an ark of bul'rush-es, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had com-pas'sion on him, and said, This is one of the Hebrews' children.

"Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

"And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water."

The Lord had a special work for this child to do,

CHR. KOHLER, ARTIST

MOSES' MOTHER HIDING HIM IN AN ARK OF BUL'RUSH-ES

so he gave him a special training to prepare him for it. By his own mother, Moses was taught to know and love the true God. From her he learned, too, that the time was near when the Lord would lead his people out of Egypt, into the land promised to the children of A'bra-ham.

In the palace of the king, where Moses lived from his twelfth year until he was forty years old, he was taught all the wisdom of the E-gyp'tians. The Bible says he

DAY AFTER DAY THE HEBREWS WERE DRIVEN TO WORK

became "learned in all the wisdom of the E-gyp'tians, and was mighty in words and in deeds."

The king of Egypt loved Moses, and wished him to be king after his death; but Moses, when he saw how cru'el-ly his brethren were treated, prayed that they

PHARAOH'S DAUGHTER FINDS MOSES AND ADOPTS HIM AS HER CHILD

might soon be de-liv'ered, and the Lord made him know that he was the one who should lead Is'ra-el out of Egypt. Moses was glad to help his own people. He *chose* to help them rather than to have earthly riches and honors.

But Moses had not learned to trust fully in the Lord instead of in his own strength. One day he saw an E-gyp'tian cru'el-ly beating a Hebrew. "And he looked this way and that way, and when he saw that there was no man, he slew the E-gyp'tian, and hid him in the sand."

"Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Mid'i-an." Here he found a home with a priest called Jethro, and married one of his daughters. For forty long years, Moses lived in this quiet place as a humble shepherd. During this time he learned to know and love and trust the Lord. Instead of being proud of his wisdom, he grew meek and teach'a-ble and humble. One day when he had led his flock out into the desert, he saw a strange sight,—a bush ap-pear'ing to burn, and yet not consumed. The flame did not die down, and leave smoking ashes where the bush had stood. Moses wondered at the sight. As he went nearer, the Lord told him to take off his shoes, for he was on holy ground.

MOSES AT THE BURNING BUSH

Then the Lord talked with Moses, and told him that he had seen the af-flic'tion of his people in Egypt, and had heard their cry. "I know their sorrows," he said, "and I am come down to de-liv'er them." He told Moses that he was the one who would lead the children of Is'ra-el out of Egypt, and that he must go before Pharaoh with a message from the Lord.

Moses was afraid to un-der-take' the great work that the Lord wished him to do. "Who am I," he asked, "that I should go unto Pharaoh, and that I should bring forth the children of Is'ra-el out of Egypt?"

The Lord was very patient with Moses. He told him what he must say to the elders of Is'ra-el, and gave him the com'fort-ing promise, "Cer'tain-ly I will be with thee."

Lest the elders of Is'ra-el should not believe Moses, the Lord gave him three signs with which to convince them.

First, Moses cast his long shepherd's staff, or rod, on the ground, and it became a serpent; and when he took it in his hand, it changed again to a rod.

Second, he put his hand under the folds of his loose robe, and drew it out white with lep'ro-sy,—a ter'ri-ble, in-cur'a-ble disease,—and when he again put it in his bosom and drew it out, it was sound like the other.

Third, he was to take water from the river, and pour it upon the land, and it would become blood.

When Moses still urged that he was slow of speech, the Lord said: "Who hath made man's mouth? have not I the Lord? Now therefore go, and I will be with

thy mouth, and teach thee what thou shalt say." Even after this, Moses tried to excuse himself. Fi'nal-ly the Lord told him that Aaron, his brother, who could speak well, should go with him before the elders of Is'ra-el, and be his spokesman.

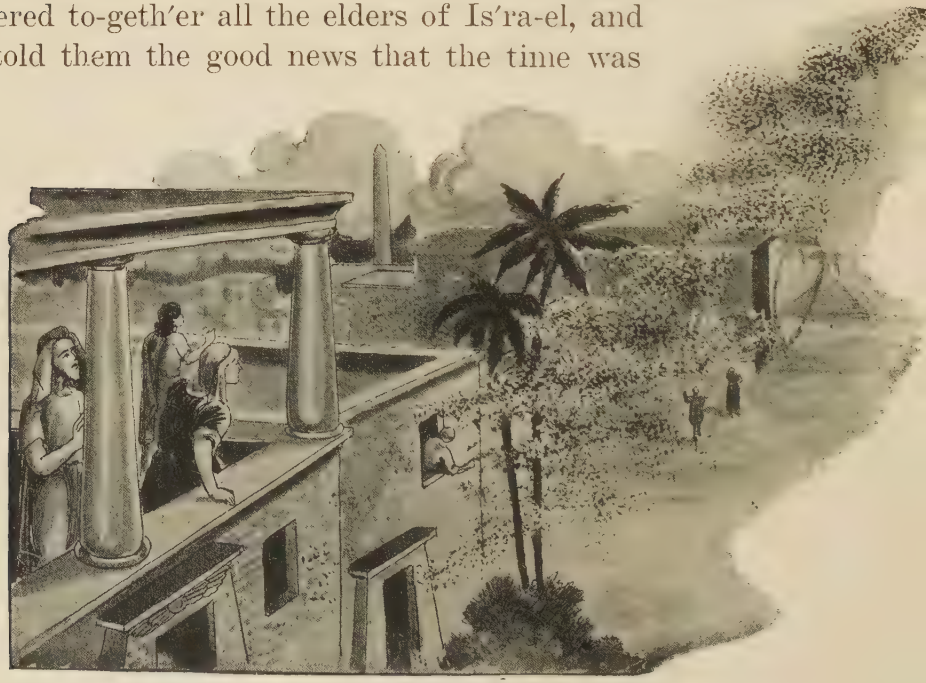
THE PLAGUES OF EGYPT

All the years that Moses had lived in the king's palace, and then in a tent in the wil'der-ness, his brother Aaron had lived in Egypt. Now the Lord said to Aaron, "Go into the wilderness to meet Moses."

Aaron went at once, and he met Moses in a mountain called the Mount of God, and kissed him.

And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had com-mand'ed him."

Then Moses and Aaron went to Egypt, and gathered to-geth'er all the elders of Is'ra-el, and told them the good news that the time was



THE PLAGUE OF FLIES

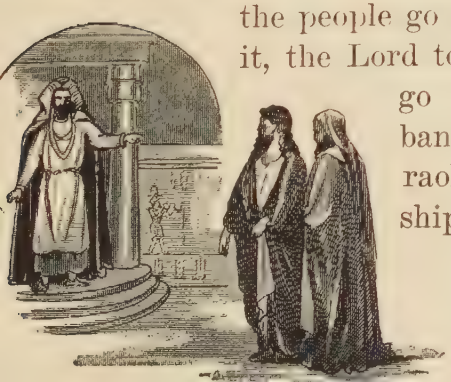
near when they should go back to their own land. Aft'er-ward Moses and Aaron went to Pharaoh, and said: "Thus saith the Lord God of Is'ra-el, Let my people go, that they may hold a feast unto me in the wil'der-ness."

The proud king would not listen to this request. "I know not the Lord," he said, "neither will I let Is'ra-el go."

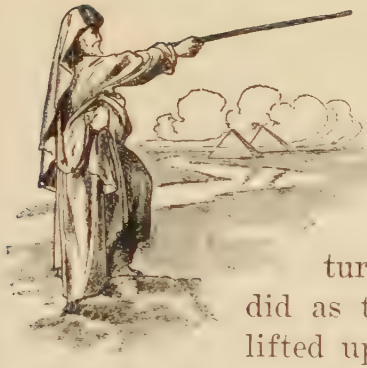
Pharaoh also accused Moses and Aaron of hin'dering the people, and keeping them from their tasks. That very day he laid plans to make the poor Hebrews work harder. Before this time, straw had been furnished to mix with clay in making bricks; but now the king ordered that no more straw be given the Is'ra-el-ites. They must gather stubble from the fields; but still they were to make as many bricks as before.

The Is'ra-el-ites worked very hard; and the cruel task'mas-ters set over them kept saying, "Fulfil your works, your daily tasks, as when there was straw." But the people could not make as many bricks as when the straw was furnished. Then the of'fi-cers were beaten; and when they complained to the king, he mocked them, saying: "Ye are idle, ye are idle: therefore ye say, Let us go and do sac'ri-fice to the Lord. Go therefore now, and work."

After the king had twice heard the command to let the people go away, and had refused to obey it, the Lord told Moses to take his rod, and go out in the morning to the banks of the river, where Pharaoh would come down to worship. There Moses was to repeat

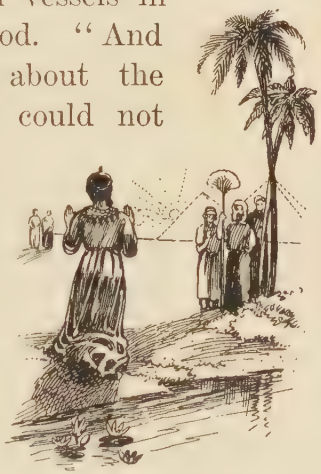


MOSES SPRINKLES ASHES, AND THEY BECOME A PLAGUE OF BOILS



for the third time the Lord's message. If the king still refused to let the people go, Moses was to stretch out his rod over the river, and all the waters of Egypt would be turned to blood. Moses and Aaron did as the Lord com-mand'ed; and Aaron lifted up his rod, and smote the waters of the Nile in the sight of the king and his servants.

Then all the waters of Egypt — the great river itself, with all its channels and pools, as well as the wells, and all the water that was in vessels in the E-gyp'tians' houses — became blood. "And all the E-gyp'tians digged round about the river for water to drink; for they could not drink of the water of the river." This dreadful plague lasted seven days. Still the king would not let Is'ra-el go. Because Pharaoh would not obey him, God sent other ter'ri-ble plagues upon the people and the land of Egypt.



First, frogs covered the land, even en'ter-ing the houses, the beds, and the knead'ing-troughs where food was prepared. Then "all the dust of the land became lice throughout all the land of Egypt."

THE PLAGUES OF EGYPT

Great swarms of flies filled the air. A deadly disease called murrain destroyed thousands of cattle. Painful boils broke out on man and beast.

Then "the Lord sent thunder and hail, and the fire ran along upon the ground." All the cattle left in

THE GREAT STORM

the open fields were killed; all the trees were broken; and much of the grain was destroyed.

After this, a grievous plague of locusts vis'it-ed the land. "They covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left."

Next, "Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days."

Again and again Pharaoh sent for Moses and Aaron,

and promised that if the plague was taken away, he would let the children of Is'ra-el go. But when the plague was removed, he did not keep his promise.

When the plague of darkness came, Pharaoh sent again for Moses and Aaron, and told them that now the

THE PLAGUE OF DARKNESS

men of Is'ra-el might go, and their wives and children, only they should leave their flocks and herds behind. But Moses answered that they must have their cattle and sheep, and that there should not be left so much as one hoof behind. Then Pharaoh told Moses to go away, and never come into his presence again.

ISRAEL'S LAST NIGHT IN EGYPT

"And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; aft'er-wards he will let you go hence: when he shall

let you go, he shall surely thrust you out hence al-to-geth'er.

"Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.

"And the Lord gave the people favor in the sight of the E-gyp'tians. More-o'ver the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

"And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid servant that is behind the mill; and all the first-born of beasts."

The "first-born" is the eldest child in a fam'i-ly. In those days, and in that country, the first-born was re-gard'ed with special love and pride. If a son, he was the heir, and would some day become the head of his father's house.

Now in this last great plague, all the first-born, from the eldest child of the king himself to the eldest child of the poorest person in Egypt, would die. Even the first-born of the beasts would not be saved. Only the children of Is'ra-el would be preserved, that the wicked king and all his people might know that the Lord "put a dif'fer-ence between the E-gyp'-tians and Is'ra-el."

The Lord told Moses just what the children of Is'ra-el should do on the last night of their bondage in Egypt. Every fam'i-ly was to kill

THE SPRINKLED BLOOD

a lamb that evening, and sprinkle some of its blood on the side-posts of the doorway and above the door. A bunch of hyssop — a short, bushy herb having a bitter taste — was used to sprinkle the blood with. When the des-troy′-ing angel should pass through the land at midnight, he would spare the first-born in the homes where the blood was over the door; for the blood showed that those within feared the Lord, and were careful to obey his commands. It was also a token of their belief in God's promise that the blood of Jesus would be shed to atone for man's sins.

The lamb was to be roasted whole, and eaten with bitter herbs and un-leav′ened bread. "Thus shall ye eat it," said the Lord, "with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste.

"For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will ex′e-cute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

Then Moses and Aaron called for the elders of Is′ra-el, and told them all that the Lord had said. And all the people did as the Lord had com-mand′ed.

THE ANGEL OF DEATH DESTROYS THE FIRSTBORN OF EGYPT

And at midnight "there was a great cry in Egypt;" for the des-troy'ing angel passed through the land, and "there was not a house where there was not one dead." That bitter, ter'ri-ble cry arose from every E-gyp'tian home, and reached the ears and the heart of the cruel king. He sent in haste for Moses and Aaron that very

EATING THE PASS'O-VER

night; and when they were come before him, he said: "Rise up, and get you forth from among my people, both ye and the children of Is'ra-el; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also."

So great was the fear upon the E-gyp'tians, that they urged the Is'ra-el-ites to go quickly; and they gave them jewels of gold and of silver, with clothes, and

THE CHILDREN OF IS′RA-EL TAKE THEIR JOURNEY OUT OF EGYPT

eve'ry-thing else they needed. An'y-thing the Hebrews asked for was gladly given them. "And the E-gyp'-tians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men."

The children of Is'ra-el quickly made ready to go. They "took their dough before it was leavened, their knead'ing-troughs being bound up in their clothes upon their shoulders.

"And the children of Is'ra-el did ac-cord'ing to the word of Moses; and they borrowed of the E-gyp'tians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the E-gyp'tians, so that they lent unto them such things as they required."

"And the children of Is'ra-el journeyed from Ram'-e-ses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed mul'ti-tude went up also with them; and flocks, and herds, even very much cattle.

"And they baked un-leav'ened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for them-selves any victual."

For a few days the children of Is'ra-el marched rap'-id-ly, with only short stops for rest. The Lord himself

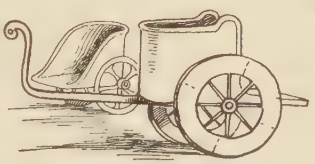
PHARAOH WITH HIS CHAR'I-OTS PUR-SU'ING IS'RA-EL

"went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light."

At first the E-gyp'tians were too sad to care because the Hebrews had gone; every fam'i-ly was mourning the loss of some loved one. But when the dead were buried, the people began to miss the Is'ra-el-ites, who had done so much work for them. Besides, they wished they had again the jewels and the clothing that they had given to the Hebrews.

When word came to the king that the people had not stopped in the wil'der-ness, but had gone on to the Red Sea, he was very angry. "And the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Is'ra-el go from serving us?"

Then the king quickly gathered a large com'pa-ny of his best soldiers, with "six hundred chosen char'i-ots, and all the char'i-ots of Egypt, and captains over every one of them." With these he pursued Is'ra-el, and o-ver-took' them.



The Lord had told Moses to have the people camp in a certain place by the Red Sea, and they were in this camp when Pharaoh's army drew near. In front of them was the sea; on each side were mountains; and behind them were the armed soldiers. When the people saw the E-gyp'tians coming, the bright sunshine gleaming on their char'i-ots and weapons and armor, they were afraid; for there seemed no way of escape. Instead of asking God to help them, they began to blame Moses, and to wish they were back in Egypt.

Then Moses said unto the people, "Fear ye not, stand still, and see the sal-va'tion of the Lord, which he will show to you to-day: for the E-gyp'tians whom ye have seen to-day, ye shall see them again no more for-ev'er. The Lord shall fight for you, and ye shall hold your peace."

"And the angel of God, which went before the camp of Is'ra-el, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the E-gyp'tians and the camp of Is'ra-el; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east

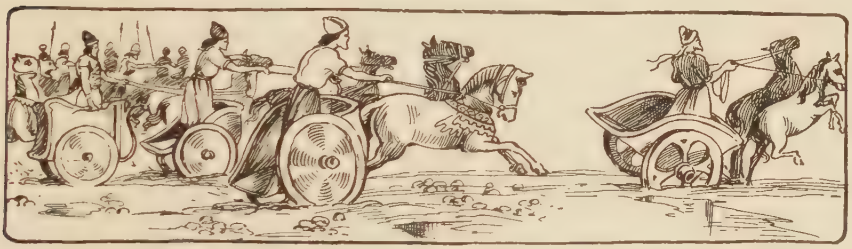
wind all that night, and made the sea dry land, and the waters were di-vi′ded." On the right hand and on the left, the waters of the sea were piled up like a great wall, high above their heads, with a wide, dry path between, over which they could eas′il-y walk. It was a number of miles across this path in the sea; and had it not been for the cloudy pillar, the E-gyp′tians might soon have o-ver-ta′ken the Hebrews, laden as they were with their little ones, their aged, and their sheep and cattle. But the Lord helped them, and kept them from be-com′ing weary. "Ye have seen," he aft′er-ward said to Moses, in speaking of this very time, "how I bare you on eagles' wings, and brought you unto myself." This means that he gave them strength for the long march, and helped them to go quickly.

As the people of Is′ra-el moved along toward the

THE HOST OF PHARAOH DESTROYED

other shore, the cloud followed them, and the E-gyp′-tians followed the cloud. They knew the Hebrews were on the other side, and they were de-ter′mined that they should not get away.

"And the E-gyp′tians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his char′i-ots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the E-gyp′tians through the pillar of fire and of the cloud, and troubled the host of the E-gyp′tians, and took off their char′i-ot wheels, that they drave them



THEY DRAVE THEM HEAV′I-LY

heav′i-ly: so that the E-gyp′tians said, Let us flee from the face of Is′ra-el; for the Lord fighteth for them against the E-gyp′tians.

"And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the E-gyp′tians, upon their char′i-ots, and upon their horsemen.

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the E-gyp′tians fled against it; and the Lord o-ver-threw′ the E-gyp′tians in the midst of the sea. And the waters returned, and covered the char′i-ots, and the horsemen, and all the host of Pha-

MIR'I-AM

raoh that came into the sea after them; there remained not so much as one of them."

After the Is'ra-el-ites were all safe on the other shore, and their en'e-mies were dead, Moses led them in a grand song of praise to God for their won'der-ful de-liv'er-ance. Mir'i-am, the sister of Moses and Aaron, took a timbrel — an ancient mu'si-cal instrument — in her hand, and all the women of Is'ra-el followed her, with timbrels and songs of praise and joy.

For three months the children of Is'ra-el camped in the wil'der-ness, moving from one place to an-oth'er, as the Lord di-rect'ed Moses. All the way God was trying to teach them of his love and tender care.

One time the people wandered about in the wil'der-ness for three days, looking for water. At last, very thirsty, they came to Marah, where there was water; but when they tasted it, they could not drink, for it was bitter.

"And the people murmured against Moses, saying, What shall we drink?"

In his trouble Moses cried to the Lord, his helper. "And the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet." Then all the people drank and were refreshed.

After this they camped at Elim, a pleasant place, where there were twelve wells and sev'en-ty palm-trees.

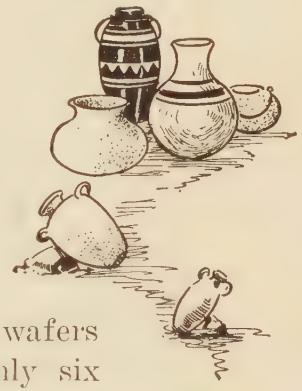
From Elim they came to the wil'der-ness of Sin, between Elim and Si'na-i. The bread they brought with them from Egypt was gone, and they had nothing to eat. But instead of trusting in the Lord, who had saved them from their en'e-mies, and made the bitter waters sweet, they murmured against Moses and Aaron.

"Would to God we had died by the hand of the Lord in the land of Egypt," they said, "when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wil'der-ness, to kill this whole as-sem'bly with hunger."

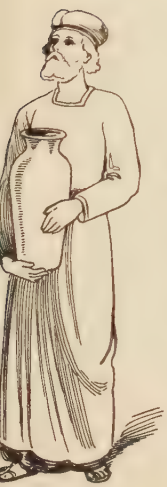
God was very patient with his erring people. He said to Moses: "Behold, I will rain bread from heaven for you." "I have heard the mur'mur-ings of the children of Is'ra-el," he said; "speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God."

"And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wil'der-ness there lay a small round thing, as small as the hoarfrost on the ground." "It was like co-ri-an'der seed, white."

"And when the children of Is'ra-el saw it, they said one to an-oth'er, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat."



Moses told the people to gather a certain quan'ti-ty of the manna for each person in the com'pa-ny. Each one was to have an omer, about three quarts, every day. The manna fell during the night, and was gathered in the morning. The people ground it into meal, and made it into cakes. "And the taste of it was like wafers made with honey." The manna fell only six nights of the week. On the sixth day enough was to be gathered so every person would have a double measure,—enough for that day, and for the next, the holy Sabbath.



When manna was left on any other day, it spoiled; but that gathered on the sixth day kept fresh and sweet over the Sabbath. This was a sign to the people that they should rest on the Sabbath; it was also a test to them, whether they would obey the Lord's words. The manna was not found in one place alone; but it fell

GATH'ER-ING THE MANNA

first in one place, then in an-oth'er, wher-ev'er in their long journey the people went.

The Lord told Moses that an omer of manna should be kept by the Hebrew people for-ev'er. So Aaron took a golden vessel and filled it with manna, and it remained fresh and good.

At a place where there was no water, the people again murmured against Moses, and were so angry that they were almost ready to stone him.

"And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Is'ra-el; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink."

So the thirsty people drank. If they had learned,

WATER FROM THE SMITTEN ROCK

even then, the lesson of trust and o-be′di-ence, they would have saved themselves much sorrow.

When the people were encamped in the wil′der-ness, Jethro, the fa′ther-in-law of Moses, came to visit him, bringing with him Moses' wife and his two sons. This visit was a help and comfort to Moses in many ways.

THE TEN COMMANDMENTS

Three months after leaving Egypt, the children of Is′ra-el entered the wil′der-ness of Si′na-i, and pitched their tents before Mount Si′na-i. Here the Lord talked to Moses again, and told him that if the people would obey his voice, and keep his cov′e-nant, they should be a pe-cul′iar treasure unto him. And "all the people answered to-geth′er, and said, All that the Lord hath spoken we will do."

Then the Lord told Moses to have the people cleanse the camp, and wash their clothes, and sanc′ti-fy, or pu′ri-fy, themselves. For on the third day the Lord himself would come down upon Mount Si′na-i. They were di-rect′ed to place bounds about the mount, so that no person nor any beast should go near the holy place. If any should dis-o-bey′, and think to draw near, he should die.

All this was done; and on the morning of the third day the Lord came down upon the mountain. And "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet ex-ceed′-

MOSES RECEIVES FROM GOD THE TWO TABLES OF STONE

ing loud; so that all the people that was in the camp trembled."

Moses led the people out to the foot of the mountain. After charging them again not to pass the bar'riers that had been placed about it, God gave to Is'ra-el his holy law — the ten com-mand'ments. This law was not for the Hebrew people alone: it was for every person who should live on the earth. These are the words of that law, as spoken by the Lord that day in the hearing of all Is'ra-el: —

I

Thou shalt have no other gods before me.

II

Thou shalt not make unto thee any graven image, or any likeness of an'y-thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, vis'it-ing the in-iq'ui-ty of the fathers upon the children unto the third and fourth gen-er-a'tion of them that hate me; and showing mercy unto thousands of them that love me, and keep my com-mand'ments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV

Re-mem'ber the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit a-dul'ter-y.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor an'y-thing that is thy neighbor's.

"And all the people saw the thun'der-ings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."

During the days of prep-a-ra'tion for this great event, the people had washed their clothes, and out'ward-ly put away their sins; but they had not cleansed their hearts. It was sin that made them afraid.

In an-oth'er place in the Bible we are told that the Lord will come again to this earth "with power and great glory," even as he came to Mount Si'na-i so long ago. When he comes this time, "every eye shall see him." Some will be glad to have him come; they will look up with happy faces to welcome him as their dearest friend. But there will be others who will turn their faces away, and would gladly hide themselves from him, calling even to the rocks and mountains to fall on them, and hide them from the face of God.

THE GOLDEN CALF

After this, God called Moses up into the mountain, and gave him other laws for the people. When the children of Is'ra-el heard these laws, they said, with one voice, "All that the Lord hath said will we do."

After the people had made this solemn promise, Moses went again up into the mount. "And Moses was in the mount forty days and forty nights."

By and by the people grew tired of waiting for him. With the "glory of the Lord like de-vour'ing fire on the top of the mount" before their eyes, they came to Aaron, and said, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

"And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

MOSES BREAKING THE TABLES OF THE LAW

"And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Is'ra-el, which brought thee up out of the land of Egypt.

"And when Aaron saw it, he built an altar before it; and Aaron made proc-la-ma'tion, and said, To-mor'row is a feast to the Lord. And they rose up early on the morrow, and offered burnt'of-fer-ings, and brought peace'of-fer-ings; and the people sat down to eat and to drink, and rose up to play."

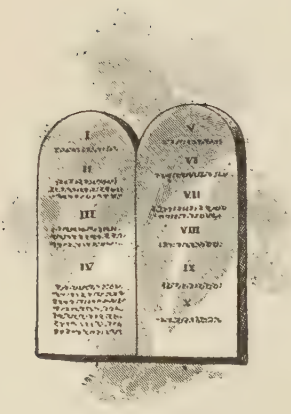
The Lord told Moses what the people were doing; but when Moses came in sight of them, and saw the golden calf, and the people dancing about it, and of'fering sac'ri-fi-ces, and heard them shouting, "These be thy gods, O Is'ra-el, which brought thee up out of the land of Egypt," his anger waxed hot. In his hands were the tables of tes'ti-mony, written on both sides. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." In his in-dig-na'tion and grief, Moses "cast the tables out of his hands, and brake them beneath the mount.

"And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Is'ra-el drink of it."

The ter'ri-ble sin of the children of Is'ra-el could

not go un-pun'ished; and that day about three thousand persons who had been leaders in the i'dol-wor-ship, and who had not re-pent'ed, were destroyed. Then Moses told the people to con'se-crate themselves to the Lord, and he himself would pray that they might be forgiv'en. Moses loved the Is'ra-el-ites so much, in spite of all their sins and all their unkind'ness to him, that he asked the Lord to blot out his own name from the book of life if he could not forgive this great sin of the people. "And the Lord said unto Moses, Who-so-ev'er hath sinned against me, him will I blot out of my book."

After this, God told Moses to hew out two tables of stone like those he had broken, and come up once more into the mount. Moses did as the Lord command'ed, and again was in the mount forty days and forty nights. During this time the ten com-mand'ments were written on the new tables, and the Lord re-peat'ed his law to Moses, and again promised to be with him and with the children of Is'ra-el.



When Moses came down from Mount Si'na-i this time, his face shone so that the people could not look upon him; and when he talked with them, he put a veil over his face.

Moses had been with God, and had some of God's own glory with him; it was this that made his face shine. You know how eas'i-ly we become like those with whom we work or play or live. We say that we are in'flu-enced by them. Let us re-mem'ber that we have an in'flu-ence, too, and that those who are with us day by day are surely made better or worse by our in'flu-ence.

If we love to think about him who was with Moses in the mount, and look to him for strength to keep his law, we shall become like him; we shall, as he himself tells us, "be changed into the same image."

THE TABERNACLE

While Moses was in the mount, God gave him this com-mand'ment: "Speak unto the children of Is'ra-el, that they bring me an of'fer-ing: and let them make me a sanc'tu-ar-y; that I may dwell among them."

This sanc'tu-ar-y was to be a beau'ti-ful building, with a roof like a tent. It was to be called the tab'er-na-cle. The Lord told Moses just how to make every part of it. It was not to be built of brick and stones, as church buildings are often made now. It was to be made so that it could be eas'i-ly taken apart, and as eas'i-ly set up again, wher-ev'er the people should pitch their tents. In an-oth'er way the tab'er-na-cle was not to be like a church building. The people were not to go inside. It was God's house, and only the priests were to enter it.

When Moses came down from the mount, he told the

THE LORD SHOWS MOSES THE PATTERN OF THE SANC'TU-AR-Y IN HEAVEN

people about the tab'er-na-cle, and asked them to bring of'fer-ings,— gold and silver and brass; onyx, agates, am'e-thysts, diamonds, and other precious stones; fine linen, choice skins, and beau'ti-ful woods, with oil for light and sweet spices for incense. Every one might bring a gift — every one, that is, who gave with a will-ing heart; for "God loveth a cheerful giver." Only those who love to give can give will'ing-ly; it is love that makes the will'ing-ness, and it is love alone that makes any gift precious in God's sight.

The children of Is'ra-el brought a willing of'fer-ing of the best and most beau'ti-ful things that they had; and the work of building the tab'er-na-cle was soon begun. Still the people brought gifts, more and more. At last there was so much that it could not all be used, so Moses sent men through the camp to tell the people not to bring an'y-thing more; for they had all that was needed.

In Egypt the men of Is'ra-el had done coarse, heavy work, like making brick, and cutting stones, and mix-ing mortar. They were not skilled in such fine, del'i-cate work as would be required in making the tab'er-na-cle and its fur'ni-ture.

But God chose two men, and gave them special skill and wisdom in all manner of work'man-ship. These men were to teach all the wise-heart'ed in Is'ra-el. Some were to work in gold and silver and brass; others were given skill in cutting jewels and carving wood; some were to weave fine linen for curtains and the priestly robes; and still others to em-broid'er in blue and in purple, in scarlet and in fine linen.

Thick boards of equal length and height, each cov-

THE TAB'ER-NA-CLE THAT MOSES BUILT IN THE WIL'DER-NESS

ered with pure gold, were used for the walls of the tab′er-nacle. These boards were set upright in silver sockets, and held in place with pillars and bars. On three sides of the tab′er-na-cle was this golden wall; the east end had only golden pillars, from which hung a beau′ti-ful curtain, or veil.

The tab′er-na-cle was di-vi′ded into two a-part′-ments, or rooms, one smaller than the other, by a curtain like the one at the east end of the building. The inner, smaller a-part′ment was called the most holy place; the other was called the holy place.

The tab′er-na-cle had four roof cov′er-ings. The first, like the inner and outer veils, was of fine linen in blue, and purple, and scarlet, em-broid′ered with figures of angels. Over this was placed a cov′er-ing woven of goats' hair; then came one of rams' skins dyed red, and above that was a cov′er-ing of badgers' skins.

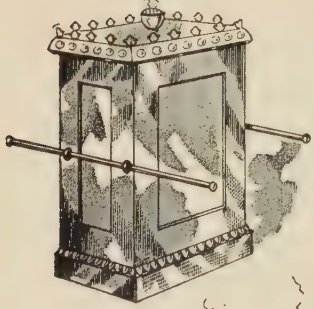
In the most holy place the ark of the cov′e-nant was kept. This ark, or chest, was covered with pure gold within and without, and had a raised crown, or border, of gold about the top. The cover of the ark was a solid piece of gold, and was called the mer′cy-seat. At each end of the mer′cy-seat was the figure of an angel, made, like the mer′cy-seat itself, of one piece of pure gold. These angels were called cher′u-bim. Their outspread wings covered over the mer′cy-seat, and their faces bowed toward it.

In the ark were kept the two tables of stone on which God had written his law. The golden pot of manna was also kept in the ark. Above the mer′cy-seat rested a glo′ri-ous light, called the She′ki-nah. This was the sign of God's presence with his people.

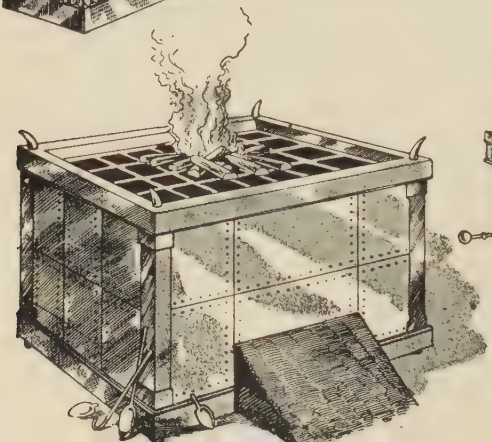
In the holy place there were three pieces of fur'ni-ture. On the north side of the room was a table o-ver-laid' with gold, called the table of showbread. About the table was a raised crown of gold. All the vessels which were upon the table were also made of pure gold. Every Sabbath day the priests brought twelve loaves of bread, one for each tribe, and put them on the table.

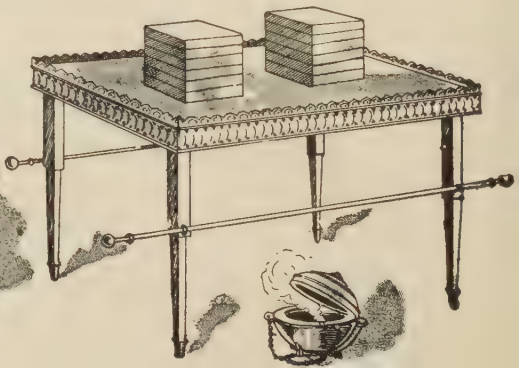
On the south side of the room was the beau'ti-ful golden can'dle-stick, with its seven lamps, all beaten out of one piece of pure gold. The lamps on this seven-branched can'dle-stick were always kept burning.

Di-rect'ly in front of the inner veil was the altar of incense, o-ver-laid', like the table, with pure gold, and having a golden border about the top. Morning and evening, incense, made of sweet-smell'ing woods and gums, was burned upon this altar.



On the altar of incense, as well as the table of showbread and the ark of





the cov'e-nant, were golden rings, and in these rings were placed gold-cov'ered poles. When it was nec'es-sary to take down the tab'er-na-cle, in moving from one place to an-oth'er, the priests were to carry its fur'ni-ture by these poles. Ev'ery-thing in the tab'er-na-cle was to be treated with great honor, because it was used in God's house.

The tab'er-na-cle itself was sur-round'ed by a court — a large yard, shut away from the rest of the camp by hangings of fine linen, hung from pillars of brass. These hangings were not so high as the walls of the tab'er-na-cle, so the people could always see the place where their mighty De-liv'er-er and Leader had con-sent'ed to dwell. A curtain of special beauy — "of blue, and purple, and scarlet, and fine twined linen, wrought with nee'dle-work" — hung at the east end of the court.

Near the entrance of the court of the tab'er-na-cle stood the altar of burnt'of-fer-ing, on which the an'i-mals offered in sac'-

THE TAB′ER-NA-CLE AND THE CAMP OF IS′RA-EL AT MOUNT SI′NA-I

ri-fice were burned; and a little way beyond, between the altar and the door of the tab'er-na-cle, stood a brazen laver, or large basin, where the priests were to wash their hands and feet before of'fer-ing sac'ri-fice or en'ter-ing the tab'er-na-cle.

The Lord not only told Moses how to build his house, but he also told him how his worship should be carried on, and just what the priests should wear. Nothing is too small for him to notice. He is in'ter-est-ed in all that we do; and if we seek to follow him, he will make us know his will.

The common priests wore robes of fine white linen. These robes were long, loose garments with sleeves; they were woven in one piece, and reached nearly to the feet, being held in place about the waist with a linen girdle, beau'ti-ful-ly em-broid'ered in colors. On the head was worn a head-dress, or miter, of white linen.

For Aaron, the first high priest, and all who should hold that sacred office after him, "holy garments, for glory and for beauty," were made. Over the white robe of the or'di-na-ry priest, the high priest wore a robe of blue, woven in one piece. Upon the hem of this robe were em-broid'ered pome'gran-ates of blue and purple and scarlet, and between these were hung golden bells. He also wore an ephod,— a short, sleeveless garment, di-vi'ded beneath the arms, but cov'er-ing the breast and back. The ephod itself, and the girdle with which it was held in place, were made "of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work." The shoul'der-pieces of this garment were joined by two onyx stones set in gold, on which were graven the names of the twelve tribes of Is'ra-el.

AN INSIDE VIEW OF THE TAB′ER-NA-CLE AND ITS FUR′NI-TURE

But the most beau'ti-ful and holy thing that the priests wore was the breastplate. This was made of a square piece of linen cloth, em-broid'ered in gold, and set with precious stones; it was fastened to the front of the ephod by blue cords and golden rings. There were twelve of these stones, and on each was the name of one of the twelve tribes. Besides these twelve stones were two others, called the Urim and the Thummim, by which God made known his will to the people.

The miter of the high priest was like those of the other priests, except that it had fastened to it a golden plate, on which were the words, "HO'LI-NESS TO THE LORD."

Though the people worked faith'ful-ly, it took sev'er-al months to make the tab'er-na-cle, with all its fur'ni-ture, and the garments of the priests. But at last all was finished. The golden walls of the tab'er-na-cle were set up, with the pillars and cross'piec-es; the fur'ni-ture was placed as the Lord di-rect'ed; the curtains were hung, and the cov'er-ings laid one above an-oth'er. The posts of the court were set in po-si'tion, and the curtains stretched between them. On the table of showbread twelve loaves of un-leav'ened bread were placed; the seven lamps on the golden can'dle-stick were lighted, and incense was burned on the altar. The brazen laver was filled with pure water; and on the altar of burnt'of-fer-ing, sac'ri-fi-ces were offered.

Aaron and his four sons were then set apart to be priests, to min'is-ter before the Lord. Aaron was the chief priest, or the high priest, as he was called.

When all this was done, "a cloud covered the tent of the con-gre-ga'tion, and the glory of the Lord filled

THE TWELVE MEN SENT BY MOSES TO SPY OUT THE LAND OF CANAAN

the tab'er-na-cle." Thus the Lord showed his chosen people that he was pleased with their of'fer-ings, and ac-cept'ed the tab'er-na-cle that they had made for him.

THE REPORT OF THE SPIES

A little more than a year from the time they left Egypt, the children of Is'ra-el came to the borders of Canaan, and camped at Kadesh. Here Moses said, "Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not."

But the people were afraid, and said, "We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come."

Twelve men were therefore chosen to search the land — one for each tribe. Moses told them just what to do. "See the land," he said, "what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what cities they be that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land."

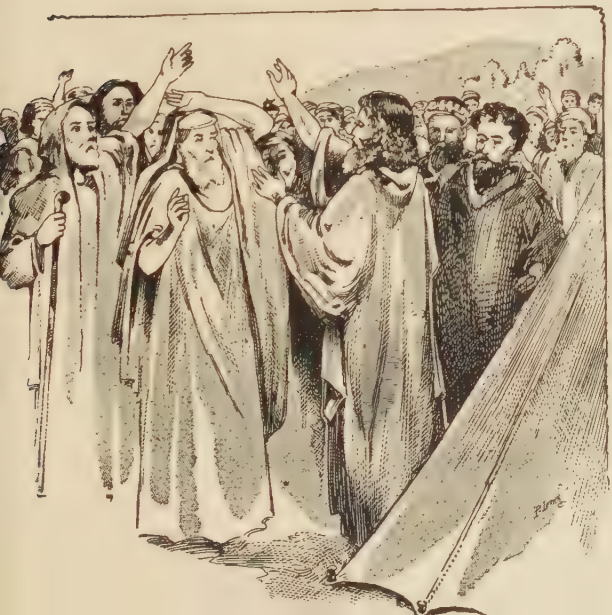
The spies were gone forty days. When they came back, they brought with them some of the fruit of Canaan,— figs and pome'gran-ates, and a

THE SPIES RETURN TO THE CAMP OF IS'RA-EL

cluster of grapes so large that, in order not to bruise the fruit, it was fastened to a long pole, and carried on the shoulders of two men. The spies said: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it."

But some of the men who had been chosen to search out the land were of those who were always finding fault and mur'mur-ing; and they found fault now. "Nev-er-the-less'," they said, "the people be strong that dwell in the land, and the cities are walled, and very great."

The children of Is'ra-el no sooner heard about the strong people and their walled cities than they began to complain again, and very quickly the whole camp was in an uproar. But Caleb and Josh'u-a, two of the spies, were brave men; they re-mem'bered that the Lord was on their side, and they knew that he was stronger than all their en'e-mies, or than any walled city. Caleb spoke to the angry people now, and for a moment the uproar was stilled. "Let us go up at once," he said, "and possess it; for we are well able to o-ver-come' it."



In spite of the words of Caleb, the people chose to believe the evil report of the ten un-faith'-ful spies. "And all the people wept that night."

Then the children of Is'ra-el murmured against Moses, their patient leader, and against Aaron, their high priest. "Would God that we had died in the land of Egypt!" they cried; "or would God we had died in this wil'der-ness!" "And they said one to an-oth'er, Let us make a captain, and let us return into Egypt."

When Moses and Aaron heard these words, they fell on their faces before the children of Is'ra-el; and Caleb and Josh'u-a, the faithful spies, tore their clothes as a sign of their grief. "And they spake unto all the com'pa-ny of the children of Is'ra-el, saying, The land, which we passed through to search it, is an ex-ceed'ing good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is de-part'ed from them, and the Lord is with us: fear them not."

Instead of heeding these good words of counsel, the people were so angry that they took up stones to throw at the servants of the Lord. But they were not allowed to harm Caleb and Josh'u-a. At that very moment "the glory of the Lord appeared in the tab'er-na-cle of the con-gre-ga'tion before all the children of Is'ra-el." When the people saw it, a hush fell upon them, and the stones dropped from their hands: they were afraid.

Once more the Lord spoke to Is'ra-el through Moses, his faithful servant. He told Moses that he had heard the mur'mur-ing of the children of Is'ra-el, and that those re-bel'lious men who had seen his glory, and his mir'a-cles in Egypt and in the wil'der-ness, should never enter the land of Canaan. The people had said, "Would God we had died in the wil'der-ness!" Now the Lord said: "As truly as I live, as ye have spoken in mine ears, so will I do to you: your car'cass-es shall fall in this wil'der-ness. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."

Of all that great com'pa-ny, none who were over twenty years old when they left Egypt, were allowed to enter the land of Canaan, save only Caleb and Josh'u-a, the faithful spies. The ten un-faith'ful spies, who brought back an evil report of the land, "died by the plague before the Lord."

So, just in sight of the promised land, the children of Is'ra-el had to turn back into the wil'der-ness, and there for forty long years they wandered from one place to an-oth'er. We are not told much that took place during these years; but what is told shows us that the people did not put away their sins.

THE FIERY SERPENTS

Near the close of the forty years, the Lord led Is'ra-el toward the land of Canaan again, this time by the way of the land of Edom. The spirit of com-plain'-ing was still in the camp. The Bible tells us that "the soul of the people was much dis-cour'aged because of the way."

THE BRAZEN SERPENT

"And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wil'der-ness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

"And the Lord sent fiery serpents among the people, and they bit the people; and much people of Is'ra-el died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

"And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

That serpent of brass was an-oth'er figure of Christ, the One who was to come to the world to die for men. And just as that serpent was raised up in the wil'derness, that all the dying people who would look at it might be healed and live, so Jesus was lifted up on the cross, that every one who has been poisoned by sin may look to him and have life.

THE LAST DAYS OF MOSES

At last the children of Is'ra-el camped on the east side of the river Jordan. Only that stream lay between them and their future home. Here Moses counted the people. But among all this great com'pa-ny there was

THE JOURNEY THROUGH THE WIL'DER-NESS TO THE PROMISED LAND

not a man "whom Moses and Aaron the priest numbered, when they numbered the children of Is'ra-el in the wil'der-ness of Si'na-i, save Caleb the son of Je-phun'neh, and Josh'u-a the son of Nun."

After this Moses called the people to-geth'er, and talked to them about the way the Lord had led them since they came out of Egypt, telling of God's goodness and mercy to them during the long years since they first began their journey. He warned the people against falling into i-dol'a-try, and told them that if they forgot God, and bowed down to graven im'a-ges, they would be scattered among the nations.

Moses also told the people that when they had passed over the river Jordan, they should build an altar, and plaster it over. On the smooth surface thus made, they were to write very plainly all the words of the law. And the people were to teach the words of the law to their children, so that all, even the little ones, might know just what the Lord wanted them to do.

Moses also re-peat'ed God's laws to Is'ra-el. After this he wrote them out, and gave the writing to the priests to keep. Once in seven years they were to read it to the people, that all might hear God's word themselves, and not have to depend upon the hearing of others; for in those early days, there were no printed books.

The writings of Moses not only contained the laws of God, but the his'to-ry of his people and their work in the earth up to this time. And these writings were all they had. They were therefore very precious, and were guarded most care'ful-ly.

MOSES' FAREWELL ADDRESS TO HIS PEOPLE

THE DEATH OF MOSES

After the law was written, and Moses had blessed the people whom he had led so many years, he went out from among them for the last time. "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah." Though he was a hundred and twenty years old, his eyes were not dim, and he walked with the strength of a young man.

Im-ag'ine the people standing in the plain below, and watching their faithful leader as he went up the moun'tain-side alone. Often they had grieved his gentle, loving heart; but now when they knew they would never see him again, they were sorry. Would it not have been better if they had been sorry before it was too late to let Moses know how much they really loved him?

While Moses was on the mount, the Lord showed him all the land of Canaan, with its lofty mountains and green plains, its fertile valleys and vine-clad hills, its blue lakes and pleasant streams and singing brooks. He saw the people of Is'ra-el living in that land, and what would befall them in the days to come.

God also showed to Moses, in vision, what would take place on the earth till the end of time. In this vision Moses saw Jesus, a little, helpless Babe, in the manger at Beth'le-hem. He saw him growing up, a

MOSES BLESSING THE ELDERS OF IS'RA-EL

gentle, o-be'di-ent, faithful lad, in the humble home in Naz'a-reth. He saw him in the years of his min'is-try, as he went about among the people, blessing them, teaching them the way to heaven, healing their sick, raising the dead, doing good wher-ev'er he went. He saw him re-ject'ed by these very people whom he so loved; he saw him condemned and cru'ci-fied and buried in a tomb; and he saw him come forth out of that tomb, a mighty con'quer-or over sin and Satan.

MOSES ON THE MOUNT

He saw Jesus as he left this earth, and went back to heaven; and he saw him coming again, with power and glory and with all his holy angels, to take his children to the place he has prepared for them.

Moses saw, too, the earth made new; that is, as it will be when all the results of sin have been taken away, and it is given to man for his home. He saw God's people living in this beau'ti-ful land, all joyful, gentle,

MOSES VIEWING THE PROMISED LAND

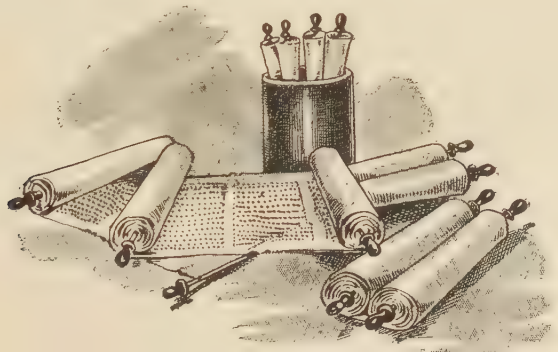
and loving one an-oth'er. Most of all will they love Jesus, who gave his life that they might have this home and live in it always. In the new earth there will be no sin, no death, nothing to hurt or destroy.

When Moses had seen all this, he was content. Trusting in God, calm and un-a-fraid', he lay down to sleep. And "he died there in the land of Moab, ac-cord'ing to the word of the Lord." "Angels of God buried the body of his faithful servant, and watched over his lonely grave."

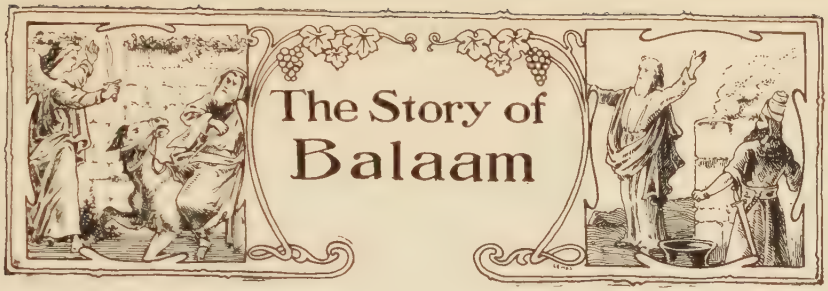
Though Moses was not allowed to lead the people into the earthly land of Canaan, the Lord had something better for him. He was raised from the grave and taken to heaven, and there he is now in a land so much fairer and brighter and more lovely than the land of Canaan was in its most beau'ti-ful days, that no words can describe it. We are told that it has not entered into the heart of man, the things that God has prepared for them that love him. Best of all, Moses is with Him whom he loved so well on earth, and whom he served so faith'ful-ly.

"And the children of Is'ra-el wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended."

"And there arose not a prophet since in Is'ra-el like unto Moses, whom the Lord knew face to face."



THE SERVANTS OF BALAK ASK BALAAM TO GO WITH THEM AND CURSE IS'RA-EL.



ON their way to the valley of the Jordan, where they made their last camp before en'ter-ing the land of Canaan, the children of Is'ra-el gained a number of vic'to-ries over their en'e-mies, and took many walled cities.

The king of Moab, whose name was Balak, heard of this, and he was much afraid. He wanted to drive Is'ra-el out of his land, but he did not dare go out to fight against them. So he de-ci'ded to send to Balaam, and ask him to come and curse Is'ra-el. Balaam had once been a good man and a prophet of the true God. But now, though he still professed to serve God, some of his acts plainly show that he did not truly love the Lord or his children.

Mes'sen-gers from the elders of Moab and the elders of Mid'i-an were quickly chosen, and sent to Balaam with rich presents and flat'ter-ing words. Balaam had heard how the Lord was working for the children of Is'ra-el, and he

knew God would not be pleased with any one who would curse them. But he had allowed a cov'et-ous spirit in his heart so long that he preferred silver and gold to the ap-prov'al of God. So, instead of sending the men away at once, he in-vi'ted them to stay all night, while he asked the Lord if he might go and curse Is'ra-el.

And God said to Balaam: "*Thou shalt not go with them; thou shalt not curse the people: for they are blessed.*"

In the morning Balaam told the mes'sen-gers to go back into their land. "The Lord re-fu'seth to give me leave to go with you," he said.

Did you ever hear a child ask per-mis'sion of its mother to go somewhere, and, when refused, say, "I can't go; mother won't let me"? That was the way Balaam obeyed,— not cheer'ful-ly, but grudg'ing-ly.

Balaam wished to go with the mes'sen-gers so much that he did not tell them that the Lord had plainly com-mand'ed him not to curse Is'ra-el; so when the men came to the king of Moab, they could only say, "Balaam re-fu'seth to come with us."

Then the king, thinking that Balaam desired a greater reward, sent other mes'sen-gers, more in num-ber than the first, and more hon'or-a-ble, with still richer gifts. Besides, Balak promised to promote Ba-laam to very great honor, and to give him what-ev'er he asked, if only he would come and curse Is'ra-el.

Balaam knew that the Lord did not want him to go. But instead of telling the mes'sen-gers plainly that he would not go, he said, "Tarry ye also here this night, that I may know what the Lord will say unto me more."

"And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do." In the morning Balaam did not wait for the princes to come to him, but went out ha'sti-ly, and made ready to go with them. God was displeased because Balaam was so willing to do wrong, in order to gain the rich gifts and the honors promised by the heathen king. "And the angel of the Lord stood in the way for an ad'ver-sa-ry against him."

The beast that Balaam was riding saw what her master did not see,— "the angel of the Lord standing in the way, and his sword drawn in his hand." When the an'i-mal turned aside into a field, Balaam struck her with his staff, to make her go back into the path.

A little farther along, where the narrow path ran through a vineyard, and had a wall on each side, the beast saw the angel again. "And when the ass saw

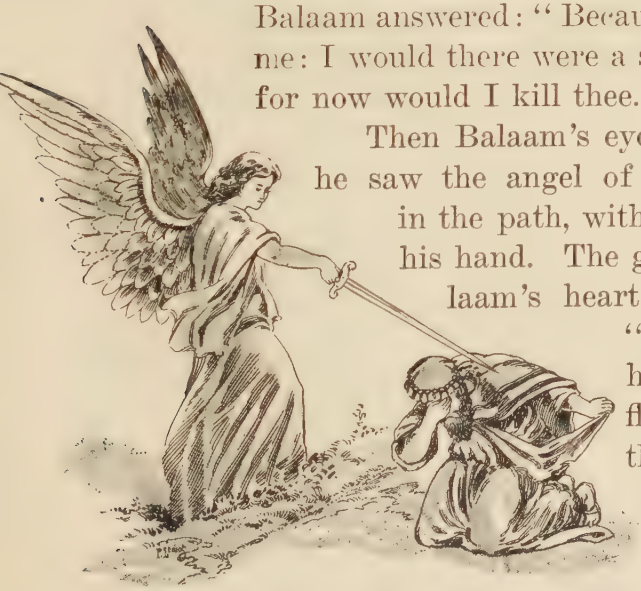
BALAAM MEETS AN ANGEL IN THE WAY

the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall." At this Balaam was very angry, and beat the poor beast cru'el-ly.

Then the angel of the Lord moved a little farther along in the path, and stood where it was so narrow that there was no room to turn either to the right or to the left. "And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff."

In thus cru'el-ly striking a helpless an'i-mal, Balaam plainly showed what spirit he was fol'low-ing. If he had been a true prophet, and had been doing the will of the Lord, he would have been mer'ci-ful and kind.

When Balaam struck the beast the third time with his heavy staff, a won'der-ful thing happened, though he was so angry that he did not even notice it,— the dumb an'i-mal spoke to her master with the voice of a man. "What have I done unto thee," she asked, "that thou hast smitten me these three times?" And Balaam answered: "Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee."



Then Balaam's eyes were opened, and he saw the angel of the Lord standing in the path, with a shining sword in his hand. The guilty feeling in Balaam's heart made him afraid, "and he bowed down his head, and fell flat on his face. And the angel of the Lord

BALAK SHOWS BALAAM THE CAMP OF IS'RA-EL

said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive."

Then Balaam said, "I have sinned." Yet as he spoke the words, he was not sorry for his sin, and had no thought of putting it away. "Now therefore," he said, "if it displease thee, I will get me back again." Balaam knew well that his wicked way did displease God. But he was so de-ter'mined to curse Is'ra-el, and gain the reward, that the Lord told him to go with the men. "But," he warned Balaam, "only the word that I shall speak unto thee, that thou shalt speak."

When Balak, the king of Moab, heard that Balaam was coming, he went out to meet him, and showed him great honor. The next day he took Balaam up into a mountain where there was a temple to Baal, the false god worshiped by the Mo'ab-ites. "And Balaam said unto Balak, Build me here seven altars." This was done, and costly sac'ri-fices were offered upon them.

BALAAM ASKS A BLESSING INSTEAD OF A CURSE UPON THE PEOPLE OF GOD

Balaam told Balak to stay by the of'fer-ing while he went apart. "Per-ad-ven'ture the Lord will come to meet me," he said; "and what-so-ev'er he showeth me I will tell thee."

When Balaam came again to the king, and began to speak, both the king and his nobles ex-pect'ed to hear him curse the people whose tents were spread out in the fair plain below. But as they listened, they were as-ton'ished; for Balaam was not cursing the people, but blessing them. He said:—

"How shall I curse, whom God hath not cursed?
And how shall I defy, whom Je-ho'vah hath not defied?
Who can count the dust of Jacob,
Or number the fourth part of Is'ra-el?
Let me die the death of the righteous,
And let my last end be like his!"

Balak was very angry when he heard these words, and said to Balaam: "What hast thou done unto me? I took thee to curse mine en'e-mies, and, behold, thou hast blessed them al-to-geth'er."

Balaam was trying to do an im-pos'si-ble thing,—he was trying to serve two masters. He greatly desired the rewards of the wicked king, and at the same time he wanted the favor of heaven. So, thinking to shield himself, Balaam told the king he was able to speak only what the Lord would let him speak.

Balak was so anxious to have the people cursed that he took Balaam to an-oth'er mountain. There seven more altars were built, and other of'fer-ings made. But when Balaam opened his mouth to curse God's chosen ones, only words of blessing came from his lips. Fi'nal-ly the king told Balaam to stop speaking. "Neither curse them at all, nor bless them at all," said Balak.

H. FLANDRIN, ARTIST

BALAAM PROPH'E-SIES OF CHRIST: "THERE SHALL COME A STAR OUT OF JACOB"

Once more, on still an-oth'er mountain, Balaam went with the king and his princes, to try to curse the children of Is'ra-el. Altars were built, and sac'ri-fi-ces offered, just as before. But when Balaam spoke, his words were words of blessing. He also proph'e-sied of Jesus, the One who had made the earth, and who is above all nations and kingdoms. Of him he said:—

"I shall see him, but not now:
I shall behold him, but not nigh:
There shall come a Star out of Jacob,
And a Scepter shall rise out of Is'ra-el,
And shall smite the corners of Moab,
And destroy all the children of Sheth."

"And Balak's anger was kindled against Balaam, and he smote his hands to-geth'er: and Balak said unto Balaam, I called thee to curse mine en'e-mies, and, behold, thou hast al-to-geth'er blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, the Lord hath kept thee back from honor."

So Balaam was sent away in disgrace and shame, and without the silver and gold and honors he had hoped to gain. Not long aft'er-ward he was killed in battle.

JOSH′U-A CHOSEN TO LEAD IS′RA-EL IN THE PLACE OF MOSES

The Story of Joshua

BEFORE Moses died, he asked the Lord to appoint an-oth'er man over the people in his place, to lead them into the land of Canaan. There was one man who, by a long life of faithful o-be'di-ence to God, had shown that he could always be de-pend'ed on to choose the right way. This man was Josh'u-a, who for many years had been Moses' trusted min'is-ter and friend.

"And the Lord said unto Moses, Take thee Josh'u-a the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before E-le-a'zar the priest, and before all the con-gre-ga'tion; and give him a charge in their sight."

So Moses brought Josh'u-a before the high priest, and in the sight of all the people, he laid his hands upon him, and said: "Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt

JOSH′U-A LEADS IS′RA-EL ACROSS THE JORDAN

cause them to in-her'it it. And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."

After the death of Moses the Lord talked with Josh'u-a, and said, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them."

The Lord knew that Josh'u-a would need a brave heart and great courage in the work before him, and he promised to be with him and help him. "As I was with Moses," he said, "so I will be with thee: I will not fail thee, nor forsake thee."

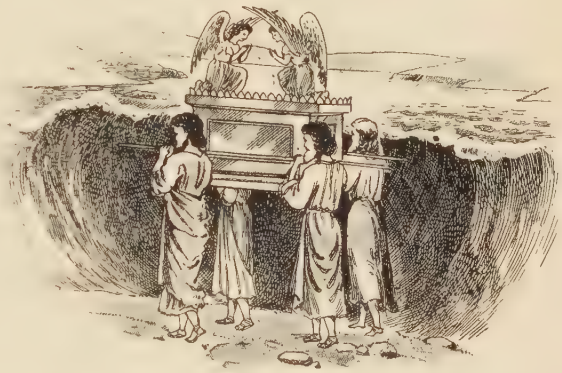
CROSSING THE JORDAN

It was the spring season when the word came to Josh'u-a, "Arise, go over this Jordan." There were no boats nor bridges; and the melting snows from the mountains had caused the river to o'ver-flow its banks. There was no way to cross, that men could see. But Josh'u-a did not stop to ask how they could get across. He knew the Lord could make a way, and he began at once to get eve'ry-thing ready for the journey.

Then the Lord told Josh'u-a just how the children

JOSH'U-A SET UP TWELVE STONES IN THE MIDST OF THE JORDAN

of Is'ra-el were to pass over the river, and Josh'u-a sent men all through the camp to tell the people. The priests car'ry-ing the ark were to go first, and when the people saw it, they were to follow after, every com'-pa-ny in perfect order. They were not to come up close to the ark, but to leave a wide space between it and the first com'-pa-ny, so that the ark would not be hidden, but could be seen by every one.



"And it came to pass, as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, that the waters which came down from above stood and rose up upon an heap; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off; and the people passed over.

"And the priests that bare the ark of the cov'e-nant of the Lord stood firm on dry ground in the midst of Jordan, and all the Is'ra-el-ites passed over on dry ground."

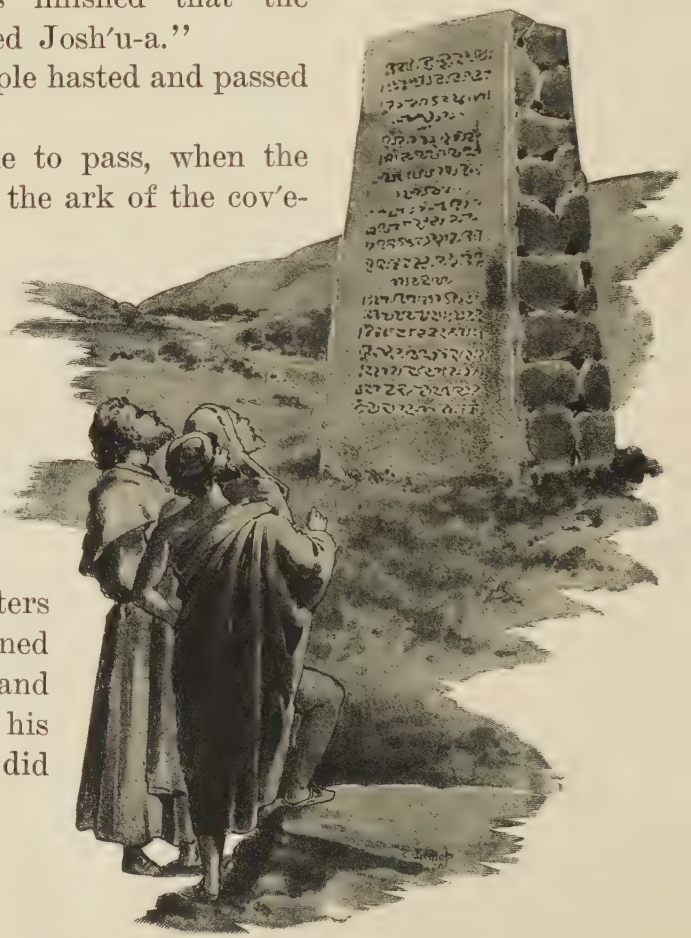
Then the Lord com-mand'ed that twelve men be

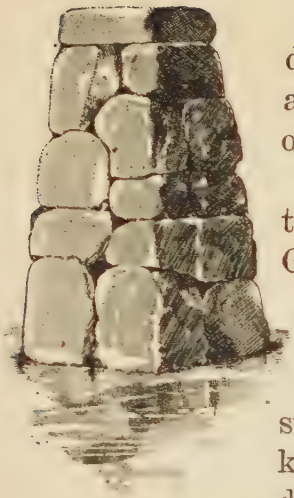
chosen, one from every tribe, to bring each a stone as large as he could carry, from the river bed, and pile them up in the place where the first camp should be made in Canaan. While the priests stood still in the middle of the river, these men took up twelve stones out of the midst of Jordan, and carried them to the place where they were to lodge, and laid them down there.

"And Josh'u-a set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the cov'e-nant stood. For the priests which bare the ark stood in the midst of Jordan, until eve'ry-thing was finished that the Lord com-mand'ed Josh'u-a."

"And the people hasted and passed over."

"And it came to pass, when the priests that bare the ark of the cov'e-nant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.





"And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jer'i-cho.

"And those twelve stones, which they took out of Jordan, did Josh'u-a pitch in Gilgal. And he spake unto the children of Is'ra-el, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Is'ra-el came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea."

THE TAKING OF JERICHO

The people of Canaan were very strong and warlike. They were men of great stature, and lived in cities that had broad, high stone walls around them. Not far from Gilgal, where the children of Is'ra-el camped after crossing the river Jordan, was one of these walled cities, called Jer'i-cho. It was one of the largest and strongest for'tress-es in the land. The Is'ra-el-ites must take this city before they could go any farther or conquer any other cities.

Josh'u-a knew the city must be taken; but he did not gather his armed men and go up against it without asking the Lord what to do. He went away by himself, and asked God to show him how to take the city.

One day when he was near Jer'i-cho, he looked up

JOSH'U-A MEETS THE CAPTAIN OF THE LORD'S HOST ON THE PLAIN OF JER'I-CHO

and saw a man standing in his path, with a sword in his hand. Here is the story just as it is written in God's Word: —

"And it came to pass, when Josh'u-a was by Jer'i-cho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Josh'u-a went unto him, and said unto him, Art thou for us, or for our ad'ver-sa-ries? And he said, Nay; but as captain of the host of the Lord am I now come.

"And Josh'u-a fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

"And the captain of the Lord's host said unto Josh'u-a, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Josh'u-a did so.

"Now Jer'i-cho was straitly shut up because of the children of Is'ra-el: none went out, and none came in. And the Lord said unto Josh'u-a, See, I have given into thine hand Jer'i-cho, and the king thereof, and the mighty men of valor.

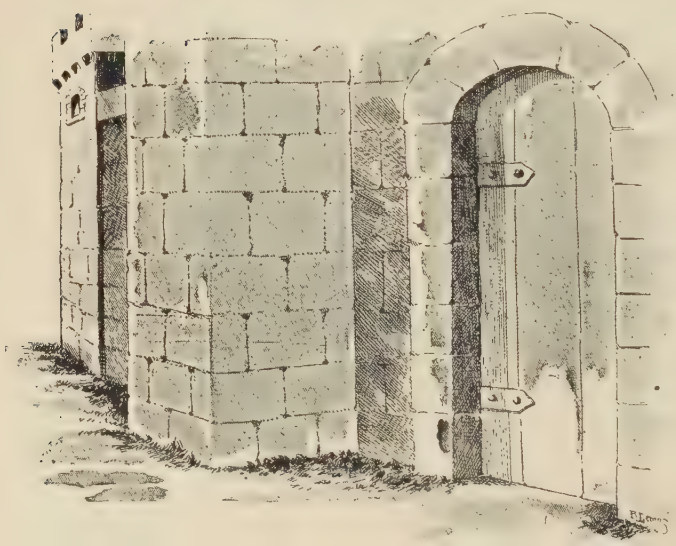
"And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before

the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

Josh'u-a was greatly en-cour'aged by this talk. He believed the promise, "I have given into thine hand Jer'i-cho," and went back to the camp full of courage. At once he made eve'ry-thing ready for the first day's march around the city.

The warriors of the army, marching to-geth'er, went first. Behind them came seven priests, each with a trumpet made of a ram's horn. These priests with trumpets marched in front of the ark, which was carried by other priests. The rest of the army of Is'ra-el followed the ark, each tribe by itself, all in perfect order.

They marched qui'et-ly. There was no sound but that made by the priests blowing on their trumpets, and the tramp, tramp of the marching host. For Josh'u-a had command'ed: "Ye shall not shout,



nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout."

When the army of Is'ra-el had marched around the city once, they went back to Gilgal. Early the next morning they marched around Jer'i-cho the second time,

THE WALL FELL DOWN FLAT

and again they went back to the camp. This was done six days.

"And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times." "And it came to pass at the seventh time, when the priests blew with the trumpets, Josh'u-a said unto the people, Shout; for the Lord hath given you the city.

"So the people shouted when the priests blew with

THE WALLS OF JER'I-CHO FALL BEFORE IS'RA-EL

the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city."

Josh'u-a told the men of the army of Is'ra-el not to take an'y-thing that belonged to the city of Jer'i-cho. "Keep yourselves from the accursed thing," he com-mand'ed, "lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Is'ra-el a curse, and trouble it." The silver and gold and brass and iron — all that could not be burned — were to be put into the Lord's treas'ur-y, to be used in the service of the tab'er-na-cle.

"And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treas'u-ry of the house of the Lord."

"So the Lord was with Josh'u-a; and his fame was noised throughout all the country."

The hearts of the people of Is'ra-el were en-cour'-aged by the fall of Jer'i-cho. They saw that they need have no fear of the walled cities of Canaan, or of the fierce men who dwelt in them. There was One with Is'ra-el who was their strength and their de-liv'er-er.

ISRAEL DEFEATED AT AI

Not far from Jer'i-cho there was a town called Ai, and Josh'u-a sent a small army to conquer it. But when the army reached Ai, the men of the city rushed out, and chased them away. Some of the men of Is'ra-el were killed.

When the news of this defeat was told in the camp of Is'ra-el, the people were afraid. The Bible says that their hearts "melted, and became as water."

"And Josh'u-a rent his clothes, and fell to the earth upon his face before the ark of the Lord until the e'ven-tide, he and the elders of Is'ra-el, and put dust upon their heads.

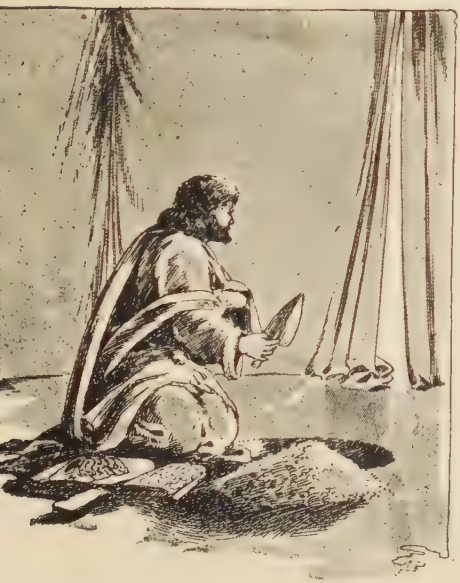
"And Josh'u-a said, O Lord, what shall I say, when Is'ra-el turneth their backs before their en'e-mies! For the Ca'naan-ites and all the in-hab'it-ants of the land shall hear of it, and shall en-vi'ron us round, and cut off our name from the earth: and what wilt thou do unto thy great name?"

God was not pleased that Josh'u-a thought only of the defeat, and was so sad and dis-cour'aged that he did not try to find the cause of it. There was something

that Josh'u-a must do. The Lord said to him: "Get thee up; wherefore liest thou thus upon thy face?"

Then the Lord told Josh'u-a why Is'ra-el had fled before the men of Ai. "Is'ra-el hath sinned," said the Lord, "for they have even taken of the accursed thing, and have also stolen, and dis-sem'bled also, and they have put it even among their own stuff. Therefore the children of Is'ra-el could not stand before their en'e-mies, but turned their backs before their en'e-mies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you."

Josh'u-a had warned the men of Is'ra-el not to take an'y-thing from the city of Jer'i-cho for themselves. But in spite of this, there was one man, Achan, who took certain things from the spoil of the city, and hid them in his tent. God was displeased because Achan did this; "and the anger of the Lord was kindled against the children of Is'ra-el." He could not help them while there was in the camp one man who had dis-o-beyed' his command. This sin must be taken away before the Lord could work for Is'ra-el. So the people were told to come to-geth'er the next day.



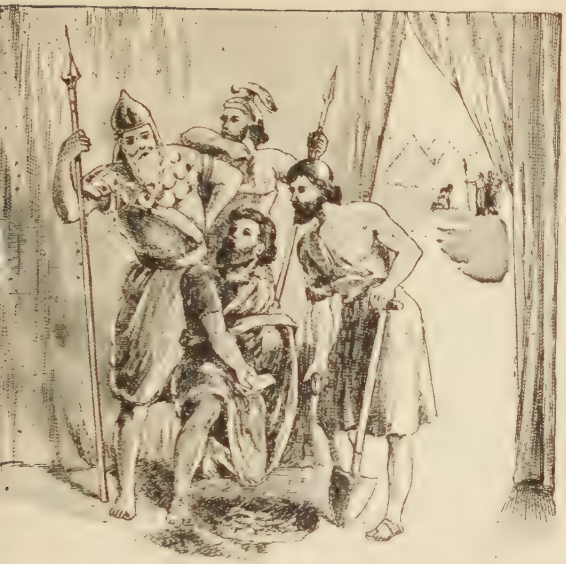
When they did so, lots were cast to see who had com-mit'ted this great sin. In that large com'pa-ny it would be hard for Josh'u-a to find the wrong'do-er; but the Lord made the lot tell who the thief was. Achan had thought that he could hide the stolen goods, so no one would know; but the Lord saw him, and knew all the thoughts of his heart. First the tribe was taken to which Achan belonged, then the number of the fam'i-lies of which his was one; then his own fam'i-ly was taken, and at last Achan himself was pointed out as the one who had done this wicked thing.

"And Josh'u-a said unto Achan, My son, give, I pray thee, glory to the Lord God of Is'ra-el, and make con-fes'sion unto him; and tell me now what thou hast done; hide it not from me."

Then Achan confessed his sin.

"Indeed I have sinned against the Lord God of Is'ra-el," he said, "and thus and thus have I done: when I saw among the spoils a goodly Bab-y-lo'nish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I cov'et-ed them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it."

This sad story shows again how one sin leads to an-oth'er. First Achan wanted for himself what the Lord had said no one should have; then he stole the things, thus breaking God's com-mand'ment.



But that was not the end of the matter, for in this sin, Achan brought a curse upon the whole camp of Is'-ra-el.

When Josh'u-a heard what Achan had to say, he sent men to the tent of the un-faith'ful soldier. And when they looked, they found the goodly gar-ment and the silver and the gold. "And they took them out of the midst of the tent, and brought them unto Josh'u-a, and unto all the chil-dren of Is'ra-el, and laid them out before the Lord."

Because of Achan's great sin he was put to death; and the stolen things, with all else that belonged to him, were burned.

Not long after this sin had been taken out of the camp, the Lord said to Josh'u-a: "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land." This time the city was taken. It was aft'er-ward burned, as Jer'i-cho had been.

The story of the vic'to-ries at Jer'i-cho and at Ai was carried all up and down the land of Canaan; and wher-ev'er the news was told, the people were afraid. Many of the kings promised to help one an-oth'er; they

AI CAPTURED AND BURNED WITH FIRE

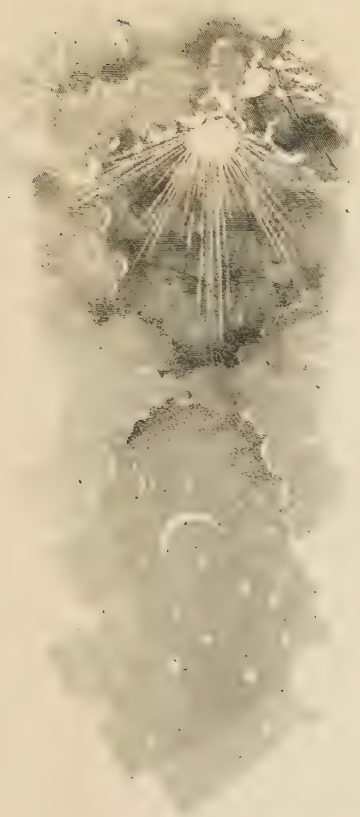
hoped by u-ni'ting their armies to o-ver-come' Josh'u-a, and drive the children of Is'ra-el out of the land.

Not long after Ai was taken, five of these kings gathered an army and went up against Gib'e-on, a city whose king Josh'u-a had promised to befriend. The men of Gib'e-on feared this great army, and sent mes'-sen-gers to Josh'u-a, saying, "Come up to us quickly, and save us, and help us." And the Lord said to Josh'u-a: "Fear them not: for I have de-liv'ered them into thine hand."

So Josh'u-a and all the armed men of Is'ra-el got ready quickly, and marched all night. When they came to Gib'e-on, the armies of the five kings fled, and Is'ra-el followed after them. "And it came to pass, as they fled from before Is'ra-el, and were in the going

THE GREAT HAIL-STORM

JOSH'U-A COM-MAND'ING THE SUN TO STAND STILL



down to Beth-ho'ron, that the Lord cast down great stones from heaven upon them, and they died: they were more which died with hailstones than they whom the children of Is'ra-el slew with the sword."

But the aft'er-noon was nearly gone: the sun would set before Is'ra-el could gain a complete vic'to-ry.

"Then spake Josh'u-a to the Lord, and he said in the sight of Is'ra-el, Sun, stand thou still upon Gib'e-on; and thou, Moon, in the valley of A'ja-lon.

"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their en'e-mies."

"And there was no day like that before it or after it, that the Lord harkened unto the voice of a man: for the Lord fought for Is'ra-el."

This great mir'a-cle was a sign to all the people of Canaan that the God of Is'ra-el was the one who had made the heavens and the earth. As we read the story of that day, we, too, re-mem'ber that the God whom we love and serve is the one who made the sun, and the moon, and the shining stars. And this mighty and pow'er-ful heav'en-ly Father is the one who is able to keep us, and who will keep us, from sin, if we only ask his help, and believe his prom'is-es.

CALEB GIVEN HEBRON FOR AN IN-HER'IT-ANCE

THE LAND DIVIDED

After this battle, Josh'u-a and the army of Is'ra-el went through the land of Canaan; and wher-ev'er they went, the Lord gave them vic'to-ry over the people of the land.

Many of the cities were taken; and in a few months the people who lived in Canaan were subdued, and "the land rested from war." Not all the wicked people had been driven out; but the time had come for the land to be di-vi'ded among the tribes of Is'ra-el. After that each tribe was to conquer the people who lived in its ter'ri-to-ry.

The land was di-vi'ded by lot among the tribes. In this way the people knew that the land and cities given to each tribe were what the Lord wished them to have.

Caleb, one of the two faithful spies, was given Hebron for an in-her'it-ance. More than forty years before this time, Moses had said that Caleb should have this place, because he had been faithful to God, and had trusted him when all the other spies except Josh'u-a brought back an evil report of the land.

Josh'u-a, like Caleb, had a special part of the land given to him; but he did not take it until all the others

had received theirs. He was the leader of the people; and if he had wished to do so, he could have chosen the most rich and beau'ti-ful place for himself. But Josh'u-a had a kind, un-self'ish heart. Not till all the land was di-vi'ded, and every one had a place, did he ask an'y-thing for himself, and then he asked for only one city that was left. It was called Tim'nath-se'rah, a name which means, "That which is left."

What a beau'ti-ful example for us all to re-mem'ber when we are tempted in any way to choose the largest and best for ourselves, leaving that which is not so good for others!

THE CITIES OF REFUGE

All this time the tab'er-na-cle and the ark of God had been at Gilgal; but now that there was peace in the land, and each fam'i-ly had a pleasant home, a home was chosen for the tab'er-na-cle also. It was taken to Shiloh, a little city in that part of Canaan which had been given to the tribe of E'phra-im. All the people of Is'ra-el came to a great meeting at Shiloh when the tab'er-na-cle was set up there.

The tribe of Levi had been set apart to take care of the tab'er-na-cle. For this reason they did not receive

a portion of the land for their own, as did the other tribes; but for-ty-eight′ cities in dif′fer-ent parts of Canaan were given to them. Six of these cities, three on each side of the river Jordan, were set apart for a special purpose. They were called "cities of refuge." If one had killed a person by ac′ci-dent, he could run to one of these cities, and there he would be safe until he had a fair trial. These cities were in dif′fer-ent parts of the land, and roads were made to them, so that all who needed to could reach them eas′i-ly and quickly.

One who ran to a city of refuge must stay in it. If

he went outside, the friends of the person whom he had killed might punish him. Only as long as he stayed in the city of refuge was his life secure.

We have a Refuge, too. The Bible says, "God is our Refuge." Every one has sinned,—has broken God's laws,—and we know that "the wages of sin is death." But Jesus shed his blood on the cross so that he might become our Refuge. We may flee to him and be safe. But, like those who ran to the cities of refuge

JOSH'U-A RECITES TO THE PEOPLE THE GOOD PROM'IS-ES OF THE LORD

in those far-a-way′ days, we must keep close to Jesus, our Refuge, if we would be safe.

THE LAST WORDS OF JOSHUA

"And it came to pass a long time after that the Lord had given rest unto Is′ra-el from all their en′e-mies round about, that Josh′u-a waxed old and stricken in age. And Josh′u-a called for all Is′ra-el, and for their elders, and for their heads, and for their judges, and for their of′fi-cers."

Josh′u-a spoke to the leaders and all the people, and told them again how the Lord had helped them in the past; and he en-cour′aged them to go forward bravely,

JOSH′U-A SPEAKS TO THE PEOPLE

THE PEOPLE PROMISE TO OBEY GOD

trusting in the Lord for strength to drive out their en′e-mies.

"And the Lord your God," said Josh′u-a, "shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you."

Josh′u-a also warned Is′ra-el what would result if they allowed those nations to stay in the land.

"They shall be snares and traps unto you," he said, "and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

"And, behold," said Josh′u-a, "I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake con-cern′ing you; all are come to pass unto you, and not one thing hath failed."

Before Josh′u-a died, he called all the people of Is′ra-el to-geth′er at Shechem, and talked to them a long time. He told them once more how the Lord had kept them and led them and blessed them, from the day that he called Abram out of the land of Ur of the Chaldees, even to this time. He had given them a land for which they did not labor, and cities that they did not build, and vineyards and olive orchards that they had not planted.

JOSH'U-A SETS UP A STONE UNDER AN OAK AS A ME-MO'RI-AL

But in spite of this, some of the people still worshiped idols. Once more Josh'u-a urged them to put away this sin. "Choose you this day whom ye will serve," said Josh'u-a to the people. Then he told them again on which side he stood. "As for me and my house," he said, "we will serve the Lord."

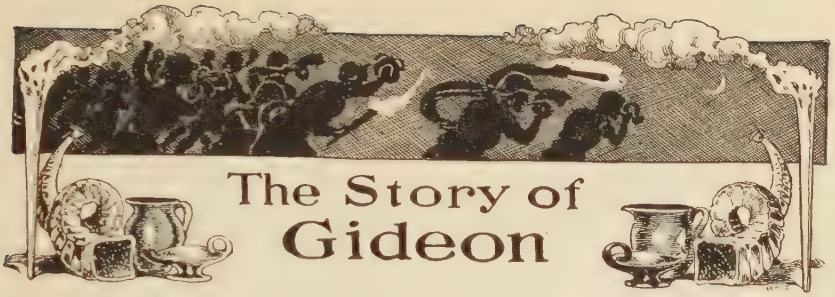
And all the people said to Josh'u-a: "The Lord our God will we serve, and his voice will we obey."

"And Josh'u-a wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanc'tu-ar-y of the Lord. And Josh'u-a said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God."

Then Josh'u-a sent the people home. Not long after this he died, "being an hundred and ten years old."

"And Is'ra-el served the Lord all the days of Josh'u-a, and all the days of the elders that o-ver-lived' Joshua."

THE CALL OF GID'E-ON

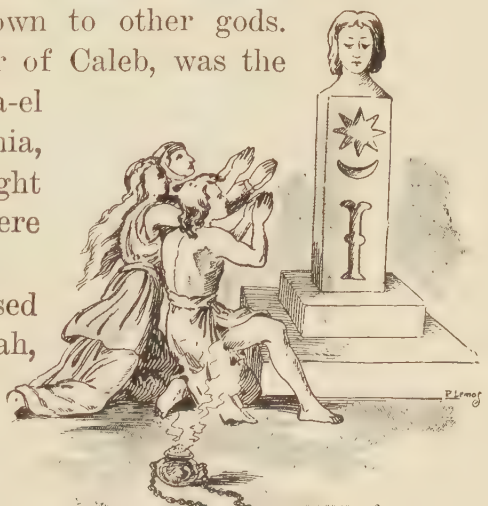


The Story of Gideon

AFTER Josh'u-a died, the children of Is'ra-el did not drive out all the wicked nations from the land of Canaan, but let some of them stay, requir'ing them to pay tribute, or taxes, to Is'ra-el. Year by year these Ca'naan-ites grew more strong and pow'er-ful. By and by many of the children of Is'ra-el, like their heathen neighbors, bowed down to idols. God could no longer bless them, and the Ca'naan-ites began to oppress them, "and they were sore distressed."

From time to time the Lord raised up judges to help Is'ra-el, and de-liv'er them from their en'e-mies. These judges were good men, who loved God, and taught the people to serve him. As long as the judge lived, the children of Is'ra-el would turn to the Lord; but when he died, they bowed down to other gods.

Oth'ni-el, a younger brother of Caleb, was the first judge. He de-liv'ered Is'ra-el from the king of Mes-o-po-ta'mia, who had oppressed them eight years. Then for forty years there was peace in Is'ra-el.



Aft'er-ward the Lord raised up Ehud, Shamgar, Deb'o-rah,

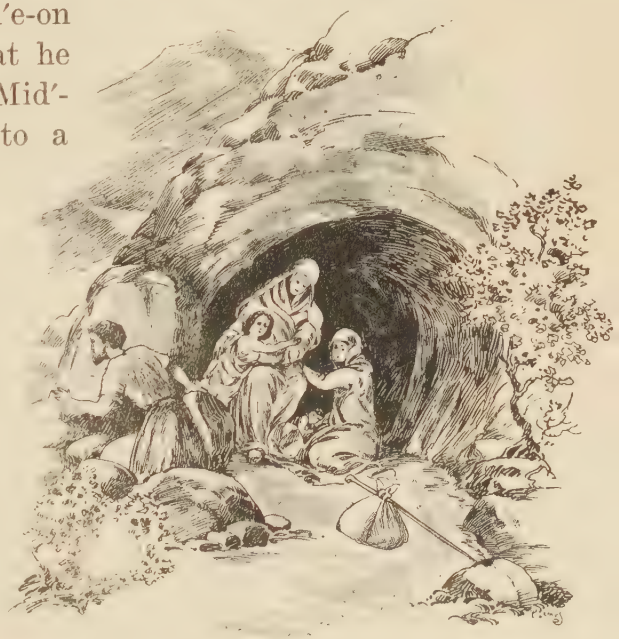
DEB'O-RAH THE PROPH'ET-ESS, WHO WENT WITH BARAK TO BATTLE

and Barak to help Is'ra-el. When-ev'er they were in trouble, the children of Is'ra-el called upon the Lord to help them; but as soon as they were at peace again, they kept on in their wicked ways.

"And the children of Is'ra-el did evil in the sight of the Lord: and the Lord de-liv'ered them into the hand of Mid'i-an seven years."

The Mid'i-an-ites made it very hard for the children of Is'ra-el. Many were driven away from their pleasant homes, and lived in dens and caves in the mountains. "Is'ra-el was greatly im-pov'er-ished because of the Mid'i-an-ites." When their trouble became so great that they could no longer bear it, the people cried unto the Lord to help them.

Now there lived at this time a man named Gid'e-on, whom the Lord chose to de-liv'er Is'ra-el. All Gid'e-on's brothers had lost their lives fighting against the Mid'i-an-ites. They were brave men. Even their en'e-mies said they were each one like "the children of a king." One day Gid'e-on took a little wheat that he had hidden from the Mid'i-an-ites, and went into a vineyard, by a wine-press, to thresh it.



"And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor.

"And Gid'e-on said

unto him, O my Lord, if the Lord be with us, why then is all this be-fall'en us? and where be all his mir'a-cles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath for-sak'en us, and de-liv'ered us into the hands of the Mid'i-an-ites.

"And the Lord looked upon him, and said, Go in

GID'E-ON THRESHING WHEAT BY A WINEPRESS

this thy might, and thou shalt save Is'ra-el from the hand of the Mid'i-an-ites: have not I sent thee?

"And he said unto him, O my Lord, wherewith shall I save Is'ra-el? behold, my fam'i-ly is poor in Ma-nas'-seh, and I am the least in my father's house.

"And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Mid'i-an-ites as one man.

"And he said unto him, If now I have found grace

in thy sight, then show me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee.

"And he said, I will tarry until thou come again.

"And Gid'e-on went in, and made ready a kid, and un-leav'ened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and pre-sent'ed it.

"And the angel of God said unto him, Take the flesh and the un-leav'ened cakes, and lay them upon this rock, and pour out the broth.

"And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the un-leav'ened cakes; and there rose up fire out of the rock, and consumed the flesh and the un-leav'ened cakes. Then the angel of the Lord de-part'ed out of his sight."

Not long after this the Mid'i-an-ites gathered a large army and came to fight against Is'ra-el. They did not come alone; but other nations who hated God's people sent their armies also, so that the en'e-mies of Is'ra-el were a very great com'pa-ny.

When Gid'e-on saw them, the Spirit of the Lord told him what he should do. He blew a trumpet, and sent mes'-sen-gers throughout the tribes of Is'ra-el. Many men came to him, about

thirty-two thousand in all. Even this number was but a handful, compared to the mighty hosts of the op-po'-sing armies. Before he led them out against the en'e-mies of Is'ra-el, Gid'e-on wished to be very sure that the Lord was with him; so he asked for a sign.

"I will put a fleece of wool in the floor," Gid'e-on said to the Lord; "and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Is'ra-el by mine hand.

"And it was so: for he rose up early on the morrow, and thrust the fleece to-geth'er, and wringed the dew out of the fleece, a bowl full of water.

"And Gid'e-on said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

"And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground."

By these signs Gid'e-on knew that the Lord would surely be with him. He no longer hes'i-ta-ted. In the morning he led out his army, and they pitched their tents not far from their en'e-mies.

"And the Lord said unto Gid'e-on, The people that

are with thee are too many for me to give the Mid'i-an-ites into their hands, lest Is'ra-el vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Who-so-ev'er is fearful and afraid, let him return and depart early from Mount Gil'e-ad."

This was the cus'tom-a-ry charge given to the army of Is'ra-el before they went out to battle; but Gid'e-on had not given it, because of the vast mul'ti-tude in the armies of their foes. Now the Lord wished to teach his people that their strength was not in their numbers, but in him; so he told Gid'e-on to cause the u'su-al proc-la-ma'tion to be made.

"And there returned of the people twenty and two thousand; and there remained ten thousand."

But the army was still too large. There were some

in it who loved other things, such as their own ease and comfort, more than to fight the Lord's battles.

"The people are yet too many," said the Lord to Gid'e-on; "bring them down unto the water, and I will try them for thee there."

So Gid'e-on caused his men to march down toward the valley. As they went, they passed a little stream. It looked good to the thirsty soldiers, and eagerly they drank. None of them knew that they were being tested

GID'E-ON CHOOSING HIS THREE HUNDRED

at this very time to see who among them were really ear-nest-heart'ed in the Lord's service.

"And the Lord said unto Gid'e-on, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

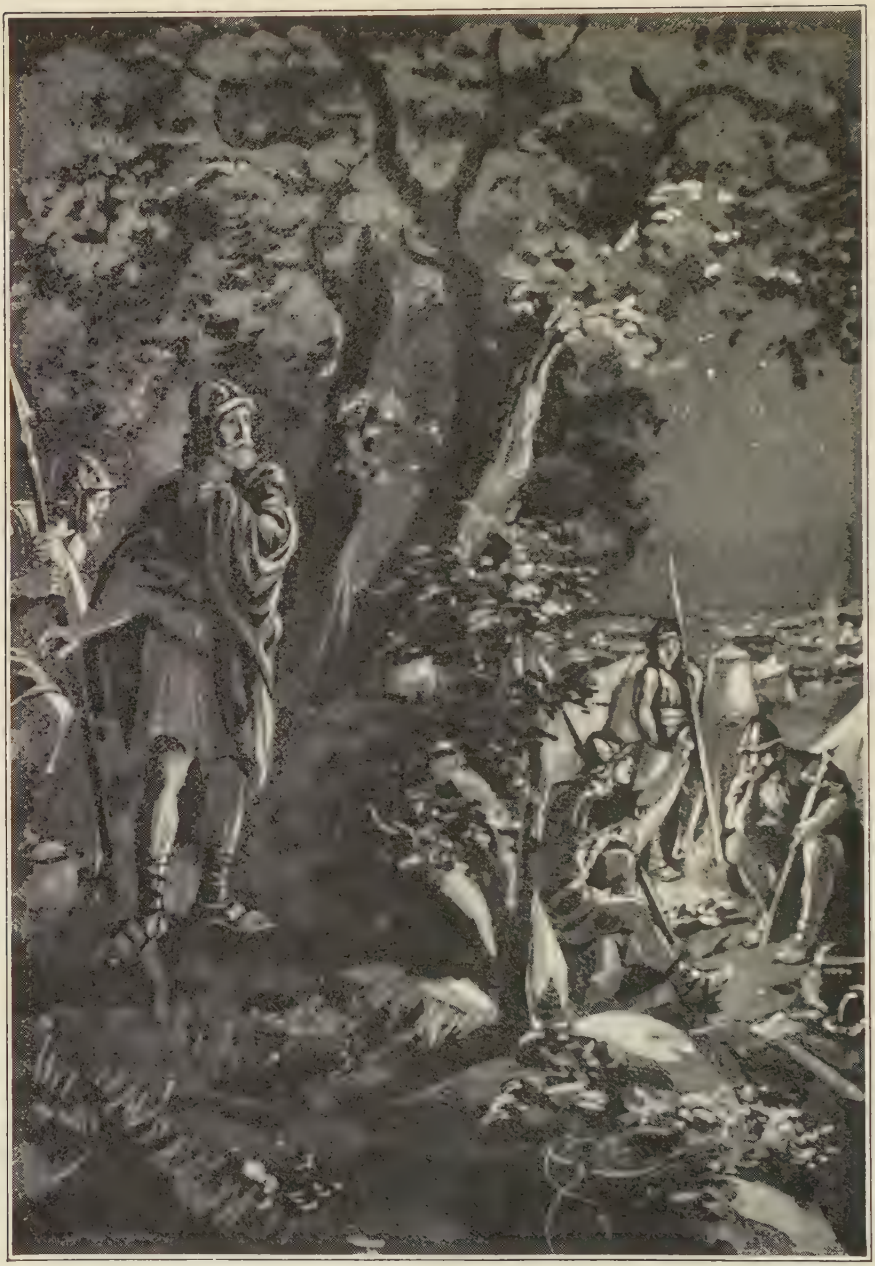
"And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water."

Then the Lord said: "By the three hundred men that lapped will I save you, and de-liv'er the Mid'i-an-ites into thine hand: and let all the other people go every man unto his place.

"So the people took victuals in their hand, and their trumpets: and he sent all the rest of Is'ra-el every man unto his tent, and retained those three hundred men: and the host of Mid'i-an was beneath him in the valley."

At this time the Lord gave Gid'e-on an-oth'er sign to en-cour'age him. "And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host; for I have de-liv'ered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: and thou shalt hear what they say; and aft'er-ward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host.

"And the Mid'i-an-ites and the Am'a-lek-ites and all the children of the east lay along in the valley like grass'hop-pers for mul'ti-tude; and their camels were



GID'E-ON AND HIS SERVANT HEAR THE MID'I-AN-ITE TELL HIS DREAM OF THE BARLEY LOAF

without number, as the sand by the seaside for mul'-ti-tude.

"And when Gid'e-on was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Mid'i-an, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

"And his fellow answered and said, This is nothing else save the sword of Gid'e-on the son of Joash, a man of Is'ra-el: for into his hand hath God de-liv'ered Mid'i-an, and all the host.

"And it was so, when Gid'e-on heard the telling of the dream, and the in-ter-pre-ta'tion thereof, that he worshiped, and returned into the host of Is'ra-el, and said, Arise; for the Lord hath de-liv'ered into your hand the host of Mid'i-an. And he di-vi'ded the three hundred men into three com'pa-nies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

"And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

"When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gid'e-on.

"So Gid'e-on, and the three hundred

"AND THEY CRIED, THE SWORD OF THE LORD, AND OF GID'E-ON"

men that were with him, came unto the outside of the camp in the be-gin'ning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

"And the three com'pan-ies blew the trumpets, and brake the pitchers, and held the lamps in their left

hands, and the trumpets in their right hands to blow withal: and they cried,—

"*The sword of the Lord, and of Gid'e-on.*

"And they stood every man in his place round about the camp; and all the host ran, and cried, and fled.

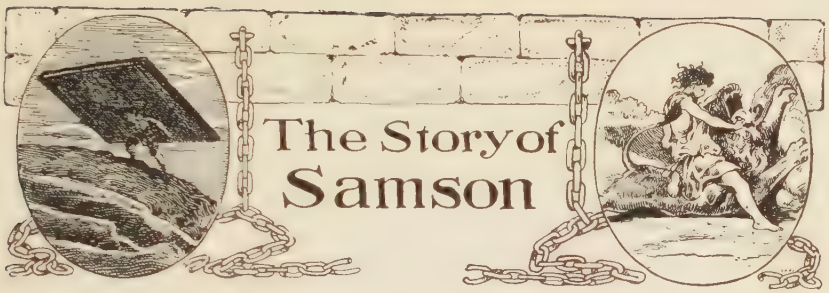
"And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled."

The men of Is'ra-el pursued the Mid'i-an-ites: and the Lord gave Is'ra-el a great vic'to-ry, and de-liv'ered them from their en'e-mies.

From reading the story of Gid'e-on and his faithful little com'pa-ny, we learn again that the Lord can do won'der-ful things with those who trust him fully, believe his prom'is-es, and do just what he says.

W. HAMILTON, ARTIST

THE ANGEL TALKS WITH THE PARENTS OF SAMSON



MANY of you have heard the question, "Who was the strongest man?" and have answered, "Samson." Perhaps you have thought it would be a fine thing to be as strong as he; but when you read the story of his life, you will see that he was re'al-ly weak, in spite of his great bod'i-ly strength.

At one time when the Is'ra-el-ites were troubled by the Phi-lis'tines, a child was born whom the Lord designed to grow up to be a strong, good man, and to de-liv'er his people.

Before this child's birth, the angel of the Lord talked with his parents, telling them just how they should teach him and bring him up. He told them that the boy should be a Naz'a-rite. A Naz'a-rite was one who was set apart to the service of the Lord for a certain time. During that time he drank no wine nor strong drink. As a sign that he was a Naz'a-rite, he let his hair grow. This child was to be a Naz'a-rite to the day of his death; all his life he was to do a special work for the Lord; so the angel said that his hair should never be cut.

When the child was born, his mother called his name Samson. "And the child grew, and

SAMSON SLAYING THE LION

the Lord blessed him. And the Spirit of the Lord began to move him at times."

Samson had a godly father and mother; he was taught to love and obey God, and was often told of the work that the Lord had for him to do. Yet when he became a man, he dis-o-beyed' one of the plain commands of the Lord, and chose a Phi-lis'tine woman, an i-dol'a-ter, to be his wife.

His father and mother urged him to take one of the daughters of Is'ra-el for his wife; but he would not listen to them.

"Then went Samson down, and his father and mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the Lord came might'i-ly upon him, and he rent him as he would have rent a kid, and he had nothing in his hand."

After a while Samson went to Timnath again, this time to be married. As he passed the place where the lion met him on his other journey, he turned aside to look at it. A strange thing had come to pass — a swarm of bees had made their home in the carcass of the lion, and stored up honey there.

Thirty young men of the Phi-lis'tines were in-vi'ted to Samson's wedding feast, which lasted seven days. Samson talked with these young men, and asked them to guess this riddle: "Out of the eater came forth meat, and out of the strong came forth sweetness."

If the young men guessed the riddle in the seven days of the feast, Samson promised to give them thirty sheets, and thirty changes of garments. If they could not guess it in that time, they must give him thirty sheets, and thirty changes of garments.

The young men agreed to this. But when they heard the riddle, they could not guess it. At last they told Samson's wife that she had asked them to the feast in order to take away their goods, and they threatened to burn her and her father's fam'i-ly with fire if she did not tell them the riddle. Then the young woman went to Samson, and wept, and coaxed him; and fi'nal-ly he told her what the riddle meant. "And she told the riddle."

On the last day of the feast, the young men came to Samson, and said, "What is sweeter than honey? and what is stronger than a lion?" Then Samson knew that his wife had told them the secret. He was very angry, and went away at once at Ash'ke-lon, one of the cities of the Phi-lis'tines, and slew thirty men, and gave their garments to the young men.

From this time Samson did a great deal to annoy the Phi-lis'tines and weaken their power. If he had rightly used his great strength, he might have driven the Phi-lis'tines out of Canaan, and de-liv'ered Is'ra-el

from bondage; but he lived to visit among them, although they were always trying to kill him.

One time Samson went to Gaza, the chief city of the Phi-lis'tines. Soon it was whispered about in the streets, "Samson is come hither." Quickly the men of the city met to-geth'er, and sur-round'ed the place where he was. "In the morning," they said, "when it is day, we shall kill him."

But at midnight Samson arose; and he "took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron."

Even this did not teach Samson to stay away from the Phi-lis'tines. He loved a Phi-lis'tine woman named De-li'lah, and went often to visit her. As soon as the Phi-lis'tines heard that Samson loved this woman, they asked her to find out the secret of his great strength, so

DORE, ARTIST

DE-LI'LAH TRIES TO LEARN FROM SAMSON THE SOURCE OF HIS STRENGTH

they might conquer him. They promised to give her a great deal of money if she would find out.

And at last, because De-li'lah "pressed him daily with her words, and urged him," Samson "told her all his heart."

"I have been a Naz'a-rite unto God," he said; "if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

"And when De-li'lah saw that he had told her all his heart, she sent and called for the lords of the Phi-lis'tines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Phi-lis'tines came up unto her, and brought money in their hand.

"And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

"And she said, The Phi-lis'tines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was de-part'ed from him."

Samson did not tell De-li'lah that his strength lay in his long hair, but that his hair had never been cut because he had been a Naz'a-rite from his birth. When he was shaven, his strength went from him, because "the Lord was de-part'ed from him." From this we know that Samson's strength lay in his de-vo'tion to God, not in his long hair.

So, at last, the Phi-lis'tines had Samson in their power. And they "took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the pris'on-house."

SAMSON GRINDING IN THE PRISON HOUSE

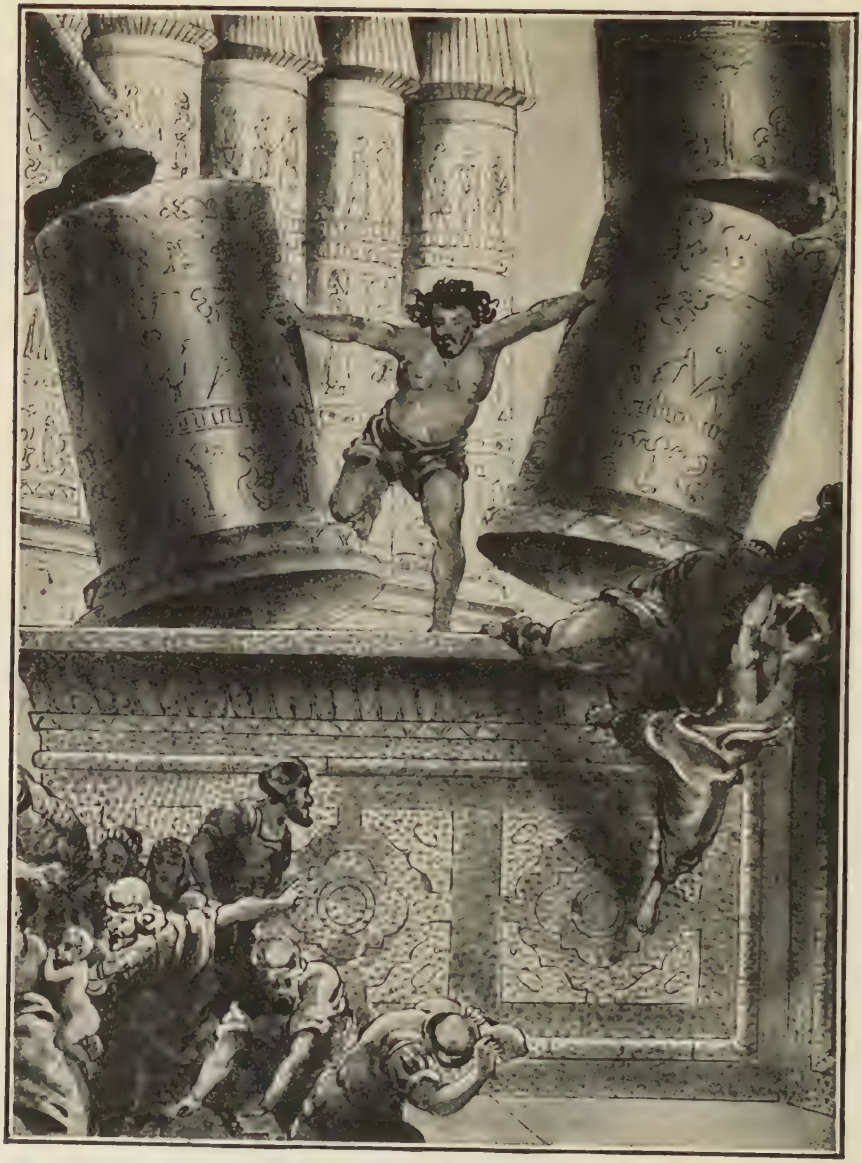
Now Samson had time to think of all his sins, and no doubt he was sorry for them. We are not told much about his life in prison; but we know that as his hair grew, God let Samson's strength come back to him.

The Phi-lis'tines were pleased because they had taken their en'e-my captive, and they made a great feast in honor of the event. "The lords of the Phi-lis'tines gathered them to-geth'er for to offer a great sac'ri-fice unto Dagon their god, and to rejoice: for they said, Our god hath de-liv'ered Samson our en'e-my into our hand.

"And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars."

When the Phi-lis'tines saw Samson,— blind, groping, stumbling, and clad in prison clothes,— and remem'bered how they had fled before him, they laughed and jeered, and called to one an-oth'er, and praised their god.

Thus you see that, even though Samson may have re-pent'ed of his sins, and been for-giv'en, the God of Is'ra-el was dis-hon'ored because of his wicked acts, while the god of the heathen was praised. When-ev'er any one who calls himself a child of God does wrong, the Lord is dis-hon'ored before men. That is just as true now as it was then.



"AND THE HOUSE FELL"

But the Lord gave Samson one more chance to do in his death what he had failed to do in his life,— deliv'er Is'ra-el from the power of the Phi-lis'tines.

"And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars where-up-on' the house standeth, that I may lean upon them.

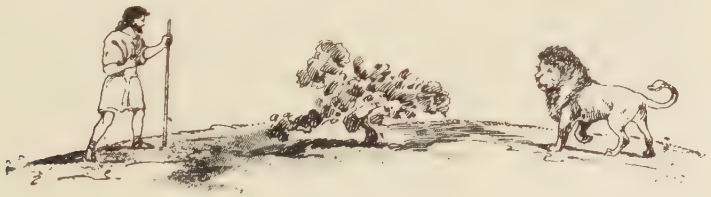
"Now the house was full of men and women; and all the lords of the Phi-lis'tines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

"And Samson called unto the Lord, and said, O Lord God, re-mem'ber me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Phi-lis'tines for my two eyes.

"And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

"And Samson said, Let me die with the Phi-lis'-tines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."

The story of Samson shows how evil habits and com-pan'ions and wrong desires may not only keep us from doing the work the Lord would have us do, but may cause us to dis-hon'or him before others.



RUTH THE MO'AB-IT-ESS

The Story of Ruth

NEAR the end of the time when the judges ruled Is′ra-el, there was a great famine in the land of Canaan. The grain did not ripen in the fields, the fruit withered and fell from the trees, the grapes dropped from the vines, and there was very poor pasture for the sheep and cattle. At last there was so little food that many of the people went to other countries to stay till the famine was over.

In Beth′le-hem, a little town that belonged to the tribe of Judah, there lived a godly man and his wife and their two sons. This man's name was E-lim′e-lech, and his wife's name was Na-o′mi. When the famine came, and their food was gone, E-lim′e-lech took his wife and his two sons, Mahlon and Chil′i-on, and went to Moab.

When he had been in Moab a little while, E-lim′e-lech died. Aft′er-ward Mahlon and Chil′i-on were married to Mo′ab-i-tish women, and Na-o′mi remained in Moab with them. The name of Mahlon's wife was Ruth, and the name of Chil′i-on's wife was Orpah.

In about ten years both Mahlon and Chil′i-on died. Then Na-o′mi,

A. BIDA, ARTIST

NA-O'MI AND HER HUSBAND WITH THEIR TWO SONS DRIVEN BY FAMINE INTO THE LAND OF MOAB

hearing that the famine was over in Canaan, de-ci'ded to go back to her own land.

When she started on her journey, Ruth and Orpah went with her a little way to keep her com'pa-ny. By and by they came to the borders of the land of Moab; and Na-o'mi, ex-pect'ing to go the rest of the way alone, bade Ruth and Orpah good-by.

"Go," she said, "return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me." Then Orpah and Ruth cried, and said, "Surely we will return with thee."

But Na-o'mi told Orpah and Ruth that she had no home for them in her country. It would be better for them, she said, to go back to their own parents.

When they heard these words, they wept again. And Orpah kissed Na-o'mi, and said good-by, and went home to her own mother. But Ruth still clung to Na-o'mi, and would not leave her.

"Entreat me not to leave thee," she begged, "or to return from fol'low-ing after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

When Na-o'mi saw that Ruth re'al-ly wished to go with her, she said no more to her about going home; and after that, they went on to-geth'er.

They traveled on foot, and it took many days to make the journey; but at last they came to

TABER PRANG

F. H. CALDERON, ARTIST

RUTH PLEADING WITH HER MOTH'ER-IN-LAW TO LET HER GO WITH HER TO THE LAND OF IS'RA-EL

Beth'le-hem. When Na-o'mi's old friends and neighbors saw her, a bent, sad, gray-haired old woman, they said to one an-oth'er, "Is this Na-o'mi?"

Now the name Na-o'mi means "Pleasant;" and Na-o'mi, who was old and poor, and whose husband and sons were dead, thought that Pleasant was no longer a fit name for her.

"Call me not Na-o'mi," she said to the women; "call me Mara." The name Mara means "Bitter;" and Na-o'mi said that the Lord had sent many bitter sorrows to her. That was why she thought Mara a better name for her than Pleasant. "I went out full," she said, "and the Lord hath brought me home again empty."

It was in the be-gin'ning of the barley harvest when Ruth and Na-o'mi came to Beth'le-hem, and the people were be-gin'ning to reap their fields. One law in the land of Is'ra-el was that when the people reaped their fields, and bound up their grain in bundles, they should not be careful to gather up every bit. Some of the grain was to be left in the corners of the fields, and if any stalks fell from the hands of the reapers, they were to be left on the ground. Then those who had no fields of their own, and who were too poor to buy grain, were allowed to follow the reapers, and gather what was left.

Ruth knew about this law, and she asked Na-o'mi if she might go and gather grain in the fields. And Na-o'mi said, "Go, my daughter."

Now there lived in Beth'le-hem a near rel'a-tive of E-lim'e-lech's, named Boaz. He had large fields and many reapers, for he was rich. He was also kind and gen'er-ous, and there were many gleaners in his fields.

BOAZ MEETS RUTH AMONG THE GLEANERS IN HIS FIELD

It was to one of the fields of Boaz that Ruth went to glean. "I pray you, let me glean and gather after the reapers among the sheaves," she said to the men reaping the barley. And the men said she could glean there.

After a while Boaz came to this field to see how the work of the harvest was going. He noticed the stranger among the reapers, and asked his chief servant, "Whose damsel is this?" The servant told Boaz that this was Ruth, who had come with Na-o'mi from the land of Moab.

Beth'le-hem was only a small town, so Boaz had heard about Na-o'mi's coming home, and how Ruth had come with her. As soon as he knew that this was Ruth, he spoke kindly to her, and told her to stay and glean in his fields.

When Ruth heard the kind words of Boaz, she bowed herself to the ground, and said: "Why have I found grace in thine eyes, seeing I am a stranger?"

And Boaz answered: "It hath fully been showed me, all that thou hast done unto thy moth'er-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy na-tiv'i-ty, and art come unto a people which thou knewest not here-to-fore'. The Lord rec'om-pense thy work, and a full reward be given thee of the Lord God of Is'ra-el, under whose wings thou art come to trust."

Before he went away, Boaz charged the reapers to be kind to Ruth, and to let some handfuls of grain fall

on purpose for her. Every day after this, all through the harvest, Ruth went to glean in the fields of Boaz. And every night she carried home to Na-o'mi what she had gleaned.

The land that E-lim'e-lech had owned before he went to Moab, now belonged to Na-o'mi. But she was too old to take care of it herself, and too poor to hire men to till it for her. So she wished to sell it.

When the land of Canaan was di-vi'ded among the tribes, each tribe was given a certain part. These portions were di-vi'ded again, into farms, one for each fam'i-ly in the tribe. One of the laws in Is'ra-el was this: If for any reason a man had to sell his land, his nearest rel'a-tive could buy it. But if this rel'a-tive did not wish to buy it, the next nearest rel'a-tive might buy it. When making such a-gree'ment, the two rel'a-tives called a number of the chief men of the place to-geth'er; and in their presence the nearest rel'a-tive took off his shoe, and handed it to the one who was next of kin. This was a custom in Is'ra-el at that time, when one wished to make a pledge.

Ac-cord'ing to an-oth'er law that the Is'ra-el-ites had, the one who should buy E-lim'e-lech's land of Na-o'mi, should also marry Ruth.

Now Boaz was kind and good, and Na-o'mi wished him to buy her land. So she sent Ruth to tell him that she was willing to sell the field.

But though Boaz wished to buy it, and to have Ruth for his wife, he knew there was an-oth'er man in Beth'le-hem who was a still nearer rel'a-tive than he. This man must have the first chance to buy the land.

So Boaz blessed Ruth, and told her that he would tell this other kinsman about the field, and if this man did not wish to buy it, he would be glad to take it. When Ruth went back to Na-o'mi, Boaz gave her six measures of barley — all she could carry.

Boaz went im-me'di-ate-ly to the gate of Beth'le-hem, and sat down there, to wait for this near kinsman of Na-o'mi's to pass by. When the man came in sight, Boaz called to him, and he came and sat down by Boaz. Ten other men, of the elders of the city, were also called, and they came likewise, and sat down by Boaz in the gate.

In the hearing of these men, Boaz then told his story — how Na-o'mi had come home, with her daugh'-ter-in-law, and how she wished to sell the field. He asked the kinsman if he wished to buy this land.

And the man said, "I will redeem it." Redeem means to "buy back."

Then Boaz told him that when he bought the field, he must also marry Ruth.

The kinsman did not wish to marry Ruth; so he told Boaz to buy the land. In the presence of the ten wit'ness-es he took off his shoe, and handed it to Boaz, to show that he freely gave up all right to buy the field.

So Boaz bought the land that had belonged to E-lim'e-lech, and Ruth became his wife. Naomi lived with her; for Ruth was just as loving and kind and gentle now, when she was the wife of a rich man, as she had been when so poor that she must glean a few stalks of grain for her daily food. All the people in Beth'le-hem knew Boaz, and loved his gentle wife, and gave them good wishes.

BOAZ IN THE GATE OF BETH'LE-HEM

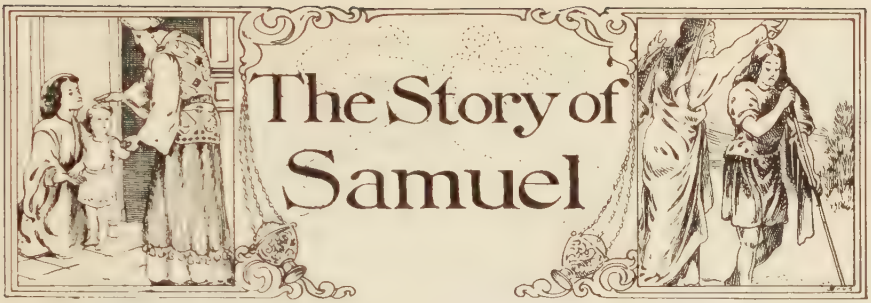
God gave Boaz and Ruth a little son. "And the women said unto Na-o'mi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Is'ra-el. And he shall be unto thee a re-stor'er of thy life, and a nour'ish-er of thine old age: for thy daugh'ter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him. And Na-o'mi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Na-o'mi; and they called his name Obed," which means "The Re-stor'er."

These were very happy days for Na-o'mi, in the pleasant home of Ruth, who loved her, and with the little baby, so bright and happy, to care for.

The little Obed grew up in Beth'le-hem, and lived there all his life. His name is still honored; for he became the grand'fath-er of David, who was the second king of Is'ra-el. And it was in the fam'i-ly of David that Jesus, the Son of God, was born when he came to live on the earth, hundreds of years later.

Ruth, the Mo'ab-i-tess, who was taught to worship idols when she was a little girl, is honored to this day by all who accept Jesus as their Saviour: for when she heard of the Lord, she gave her heart to him, and loved him, and chose to serve him.

THE CHILD SAM'U-EL



The Story of Samuel

WHILE Samson was still a lad, there was born in Is'ra-el an-oth'er child who was to do a great work for the Lord. This child's name was Sam'u-el.

The story of Sam'u-el, like that of Isaac and of Samson, begins before the child was born. Sam'u-el's mother, Hannah, wished for a son, but she had no children. This was a great grief to her.

Every year Hannah went up to the tab'er-na-cle at Shiloh, to offer sac'ri-fi-ces and to worship God. When she saw the happy mothers with their children, and the of'fer-ings that were made for them, she wept, and could not eat. At last she went alone to the temple to pray. And she "prayed unto the Lord, and wept sore." She promised that if he would answer her prayer, and give her a son, she would give the child to the Lord all his life.

Now Eli, the high priest, was sitting by a pillar of the temple. He saw the woman weeping, and her lips moving, but making no sound, and he thought she was drunken, and rebuked her.

"And Hannah answered and said, No,

HANNAH'S PRAYER

my lord, I am a woman of a sor′row-ful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord."

Then Eli answered: "Go in peace: and the God of Is′ra-el grant thee thy pe-ti′tion that thou hast asked of him."

So Hannah went to her home in Ramah. When her little son was born, she called him Sam′u-el, which means "Asked of God."

That year when Hannah's husband, El-ka′nah, went to offer sac′ri-fi-ces, Hannah stayed at home to care for her baby; but when she had weaned him, she took him to the house of the Lord in Shiloh, with an of′fering. We do not know just how old little Sam′u-el was at this time, but we are told that "the child was young."

At the temple the parents brought the child to Eli, and Hannah gave the little one to the aged priest, saying: "For this child I prayed; and the Lord hath given me my pe-ti′tion which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

When his parents went away, Sam′u-el stayed with Eli, who took care of him, and taught him how to help in God's holy house. Do you wonder what a little child could do there? He could open and close the doors, night and morning, trim the lamps, pick up and put away

F. W. W. TOPHAM, ARTIST

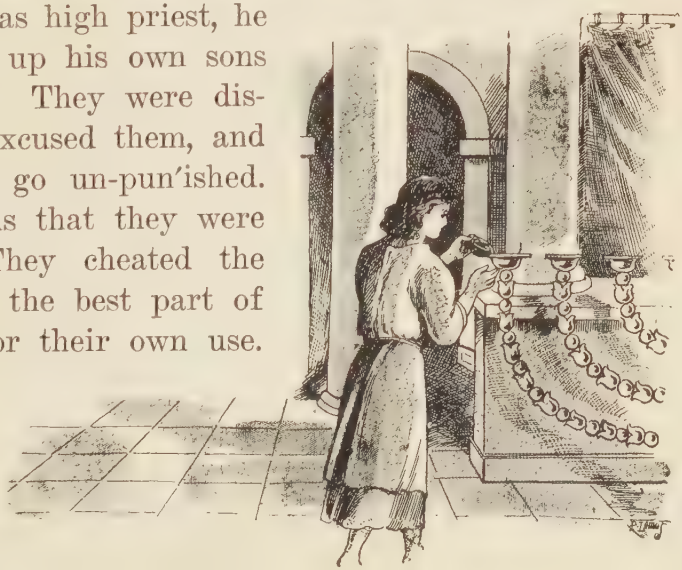
SAM′U-EL′S MOTHER PRESENTS HIM TO EL! THE PRIEST AT THE TEMPLE

the things that were used, watch the fire on the altar, and wait upon Eli. There were hundreds of steps his willing little feet could save the aged priest, hundreds of tasks his young eyes and hands could find to do. And all these little things were counted as service, or min'is-try, to the Lord.

Sam'u-el was not dressed like the other Jewish boys of his age. He wore a linen ephod, such as the priests wore. This was a loose garment, held in place at the waist by an em-broid'ered girdle. We read that "Sam'u-el min'is-tered before the Lord, being a child, girded with a linen ephod."

Year by year, when Hannah came to the tab'er-na-cle, she brought a present to Sam'-u-el — a little coat, perhaps pret'ti-ly em-broid'ered in bright colors. We can im-ag'ine how she looked forward to the time when she could see her little son again, and how glad he must have been to welcome his mother, and hear her gentle, loving words.

Though Eli was high priest, he had not brought up his own sons to be good men. They were dis-hon'est; but he excused them, and allowed them to go un-pun'ished. The Bible tells us that they were "base men." They cheated the people, and took the best part of the sac'ri-fi-ces for their own use.



During the time that Sam'-

SAM'U-EL RAN TO ELI AND SAID, "HERE AM I"

u-el lived with Eli, the priest's sons grew worse and worse. But though the little lad must have seen the evil ways of these men, he did not follow their ex-am'-ple. We are told that "the child Sam'u-el grew on, and was in favor both with the Lord, and also with men."

THE LORD TALKS TO SAMUEL

When Sam'u-el was a very little boy, the Lord spoke to him, as he had spoken to A'bra-ham and Moses and other good men whom he had chosen to teach and lead his people.

"And the child Sam'u-el min'is-tered unto the Lord before Eli.

"And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Sam'u-el was laid down to sleep; that the Lord called Samuel: and he answered, Here am I.

"And he ran unto Eli, and said, Here am I; for thou calledst me.

"And he said, I called not; lie down again.

"And he went and lay down.

"And the Lord called yet again, Sam'u-el.

"And Sam'u-el arose and went to Eli, and said, Here am I; for thou didst call me.

"And he answered, I called not, my son; lie down again.

"Now Sam'u-el did not yet know the

"SPEAK; FOR THY SERVANT HEARETH"

Lord, neither was the word of the Lord yet revealed unto him.

"And the Lord called Sam'u-el again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me.

"And Eli perceived that the Lord had called the child. Therefore Eli said unto Sam'u-el, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth.

"So Sam'u-el went and lay down in his place.

"And the Lord came, and stood, and called as at other times, Sam'u-el, Sam'u-el. Then Sam'u-el answered, Speak; for thy servant heareth.

"And the Lord said to Sam'u-el, Behold, I will do

"AND SAM'U-EL WAS LAID DOWN TO SLEEP"

THE ELDERS ASK SAM′U-EL FOR A KING

a thing in Is'ra-el, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concern'ing his house: when I begin, I will also make an end. For I have told him that I will judge his house for-ev'er for the in-iq'ui-ty which he knoweth; because his sons made themselves vile, and he restrained them not."

In the morning Eli called Sam'u-el to him, and asked: "What is the thing that the Lord hath said unto thee? I pray thee hide it not from me."

So Sam'u-el told Eli all the words that the Lord had spoken to him, keeping nothing back. And Eli said, "It is the Lord: let him do what seemeth him good."

"HERE AM I; FOR THOU DIDST CALL ME"

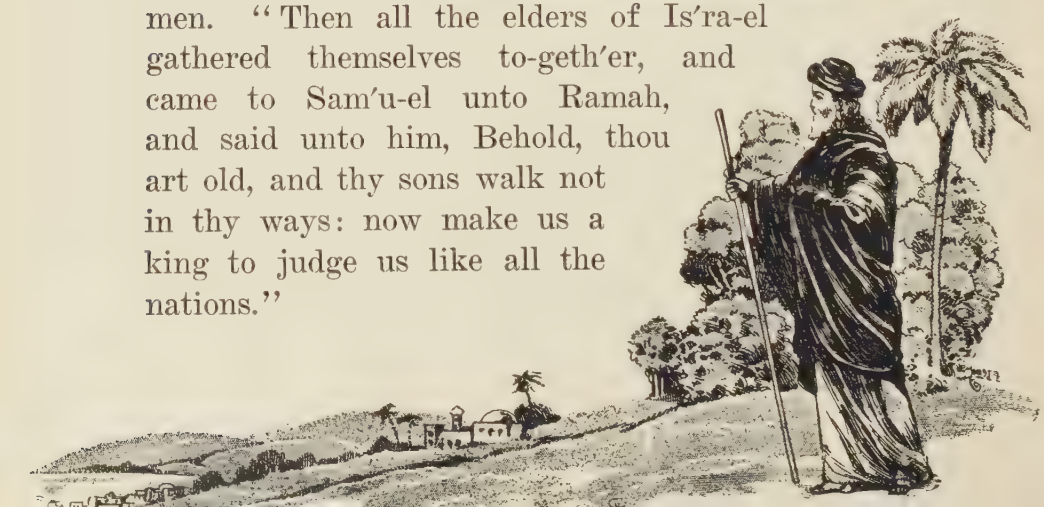
"And Sam'u-el grew, and the Lord was with him, and did let none of his words fall to the ground. And all Is'ra-el from Dan even to Be-er'she-ba knew that Sam'u-el was es-tab'lished to be a prophet."

A childhood and boyhood like Sam'u-el's, spent in loving, willing service to the Lord, could lead to nothing but a noble manhood. And Sam'u-el grew to be a good man, loved and honored in Is'ra-el. He was a great prophet, and the leading teacher of his time. He was also the last of the judges, and the greatest of them all.

THE PEOPLE ASK FOR A KING

For many years Sam'u-el went from city to city in Is'ra-el to judge the people, and teach them how to serve God. When he was old, this work was hard for him to do alone, so he allowed his two sons to help him. But these men did not walk in the ways of their father. They took presents, or bribes, from the people, and de-ci'ded in favor of those who gave them the largest reward.

The people were not pleased with the work of these men. "Then all the elders of Is'ra-el gathered themselves to-geth'er, and came to Sam'u-el unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations."



Sam′u-el was grieved when the people said, "Make us a king to judge us." He knew that they had only made the evil ways of his sons an excuse to ac-com′-plish their real desire. They wished to have a king, that they might be "like all the nations."

Before an′swer-ing the elders, "Sam′u-el prayed unto the Lord." What a beau′ti-ful ex-am′ple he thus left to all those who should read his life in later years! His heart was heavy, and he prayed unto the Lord. This is the secret of his won′der-ful life — that, from his ear′li-est childhood to his latest years, he prayed unto the Lord.

"And the Lord said unto Sam′u-el, Harken unto the voice of the people in all that they say unto thee: for they have not re-ject′ed thee, but they have re-ject′ed me, that I should not reign over them. How-be′it yet protest sol′emn-ly unto them, and show them the manner of the king that shall reign over them.

"And Sam′u-el told all the words of the Lord unto the people that asked of him a king.

"This will be the manner of the king that shall reign over you," said Sam′u-el to the elders: "he will take your sons, and appoint them for himself, for his char′i-ots, and to be his horsemen; and some shall run before his char′i-ots.

"And he will appoint him captains over thousands,

and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his in'stru-ments of war, and in'stru-ments of his char'i-ots. And he will take your daughters to be con-fec'-tion-a-ries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your ol'ive-yards, even the best of them, and give them to his servants.

"And he will take a tenth of your seed, and of your vineyards, and give to his of'fi-cers, and to his servants. And he will take your men servants, and your maid servants, and your good'li-est young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants."

Though Sam'u-el told the people so plainly how things would be if they had a king, they still said: "Nay; but we will have a king over us: that we also may be like all the nations; and that our

king may judge us, and go out before us, and fight our battles."

After this Sam'u-el sent the people away, every one to his own city. He himself waited for the Lord to show him who should be the first king of Is'ra-el.

Now there lived in Is'ra-el a man named Kish, who belonged to the tribe of Ben'ja-min. This man had a son, a young man, named Saul. The Bible says that Saul was "a choice young man, and a goodly." "From his shoulders and upward he was higher than any of the people."

When some of the an'i-mals that belonged to Saul's father strayed away from home, and were lost, "Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses."

Saul and the servant started at once on their search for the an'i-mals; but

SAM'U-EL TEACHING IN A SCHOOL OF THE PROPHETS

though they looked care'ful-ly for three days, they did not find them. At last Saul said to his servant, "Come, and let us return; lest my father leave caring for the asses, and take thought for us."

They were not far from Ramah, where Sam'u-el lived, and the servant said: "Behold now, there is in this city a man of God, and he is an hon'or-a-ble man; all that he saith cometh surely to pass: now let us go thither; per-ad-ven'ture he can show us our way that we should go."

Saul was not too proud to take advice from a servant. "Come, let us go," he said. And at once they started up the winding, hilly road that led to the city.

"Now the Lord had told Sam'u-el in his ear a day before Saul came, saying, To-mor'row about this time I will send thee a man out of the land of Ben'ja-min, and thou shalt anoint him to be captain over my people Is'ra-el."

"And when Sam'u-el saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

"Then Saul drew near to Sam'u-el in the gate, and said, Tell me, I pray thee, where the seer's house is.

"And Sam'u-el answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-mor'row I will let thee go."

As for the an'i-mals that were lost, Sam'u-el told Saul not to worry about them. "Set not thy mind on them," said Sam'u-el; "for they are found."

SAM′U-EL A-NOINT′ING SAUL

When the time came for Saul to go home, Sam'u-el went a little way with him.

"And as they were going down to the end of the city, Sam'u-el said to Saul, Bid the servant pass on before us, but stand thou still a while, that I may show thee the word of God.

"Then Sam'u-el took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath a-noint'ed thee to be captain over his in-her'it-ance?"

Before Sam'u-el left Saul, he told him that the Lord would surely be with him, and would teach him what to do.

SAUL BECOMES KING OF ISRAEL

Not long after Sam'u-el a-noint'ed Saul king, the prophet called all the children of Is'ra-el to a great meeting at Mizpeh. The leading men and chief fam'ilies came from every part of the land; for the people knew that now the king whom

they had asked for was to be chosen, and all wished to see him.

When the people had gathered, Sam'u-el arose, and gave them a short but solemn message from the Lord. "Thus saith the Lord God of Is'ra-el," said Sam'u-el, "I brought up Is'ra-el out of Egypt, and de-liv'ered you out of the hand of the E-gyp'tians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day re-ject'ed your God, who himself saved you out of all your ad-ver'si-ties and your trib-u-la'tions; and ye have said unto him, Nay, but set a king over us."

Do you wonder how it would be known by the people at Mizpeh that the Lord had chosen Saul to be king? In those days im-por'tant questions were often settled by casting lots, the people first praying that the Lord would direct them. This was the way the Lord chose to show Is'ra-el who should be their first king.

When Sam'u-el had finished speaking, lots were cast. First the tribe of Ben'ja-min, the tribe to which Saul belonged, was taken; then his fam'i-ly was chosen from all the other fam'i-lies of that tribe, and last of all, the lot fell upon Saul himself. Now Saul, knowing that he would be chosen, and perhaps dreading a little to be thus honored above every one else, had hidden himself. "And when they sought him, he could not be found." This is an-oth'er ev'i-dence of his humil'i-ty in his youth, although later he became a very proud man.

The Lord told the people where Saul was hidden, and they ran and brought him out, so that all could see

him. "And when he stood among the people, he was higher than any of the people from his shoulders and upward."

Then Sam'u-el said: "See ye him whom the Lord hath chosen."

And all the people shouted, "God save the king."

Although their desire for a king was in direct op-po-si'tion to the judgment and advice of Sam'u-el, yet Sam'u-el told Is'ra-el how the kingdom should be governed, and wrote the laws in a book. Then he sent all the people away, every one to his own house.

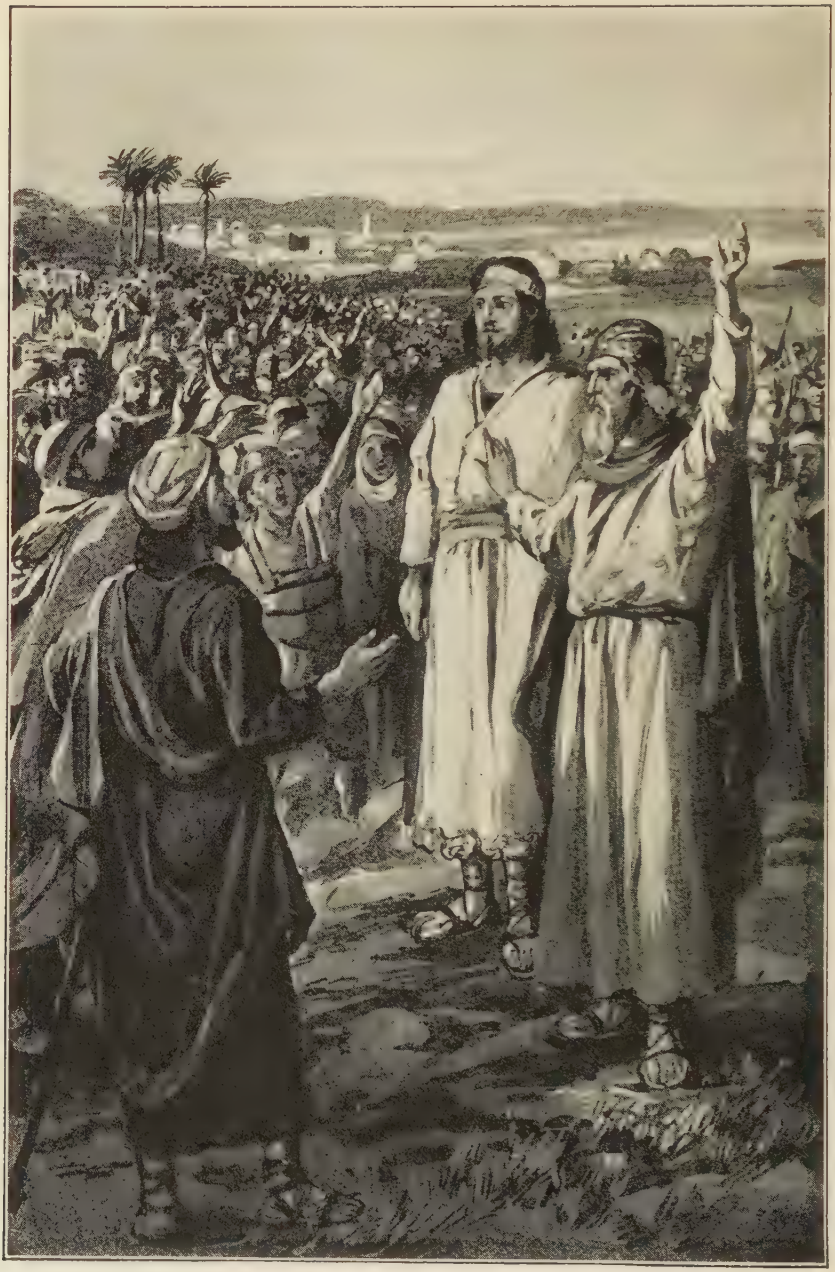
Though Saul had thus pub'lic-ly been chosen king, he did not at once take his place as ruler of Is'ra-el. But a little later the people met to-geth'er again, this time at Gilgal, and "there they made Saul king before the Lord in Gilgal."

Before Sam'u-el sent the people home this time, he gave them a touching farewell message.

"Behold," he said, "I have harkened unto your voice, and have made a king over you. And now, behold, the king walketh before you: and I am old and gray-head'ed; and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before his a-noint'ed: whose ox have I taken? or whose ass have I taken? or whom have I de-fraud'ed? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you."

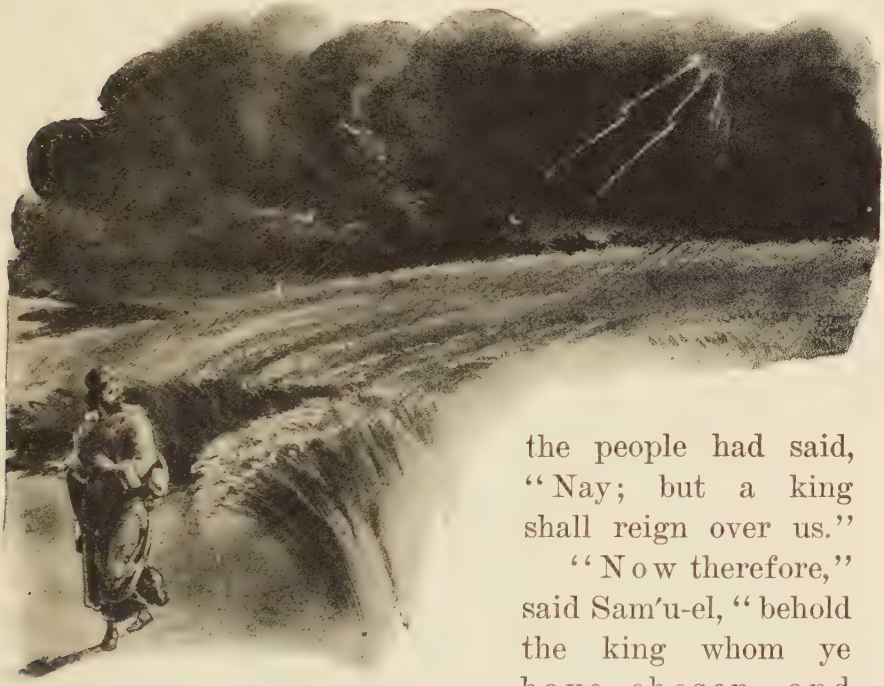
And the people answered Sam'u-el: "Thou hast not de-fraud'ed us, nor oppressed us, neither hast thou taken aught of any man's hand."

Then Sam'u-el re-mind'ed the people how the Lord



SAM'U-EL PRESENTS SAUL TO THE PEOPLE

had always led them, and how, when they had trusted in him, he had been with them, and blessed them. He spoke of Moses and Aaron, who led Is'ra-el out of Egypt, and of others whom the Lord had raised up at certain times to de-liv'er Is'ra-el from their en'e-mies. But in spite of all this, when the Lord was their king,



the people had said, "Nay; but a king shall reign over us."

"Now therefore," said Sam'u-el, "behold the king whom ye have chosen, and whom ye have desired!" That the people might un-der-stand' that they had sinned in asking for a king, Sam'u-el gave them a sign from the Lord.

"Stand and see this great thing, which the Lord will do before your eyes," said Sam'u-el to the people. "Is it not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wick'ed-ness is great, which

ye have done in the sight of the Lord, in asking you a king."

Then Sam'u-el prayed, and there was a very great storm, with lightning and thunder. In that land it never rained during the months of May and June,—the time of wheat harvest. Therefore, when the people saw the storm, they knew that the Lord had sent it to show them their great sin.

"And all the people said unto Sam'u-el, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king."

Then Sam'u-el en-cour'aged the people. If they would serve the Lord, he said, God would not forsake them, but would be with them and bless them. "More-o'ver as for me," added Sam'u-el, "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for con-sid'er how great things he hath done for you."

After this, the people went again to their homes, and from this time Saul ruled over the kingdom.

SAUL REJECTED AS KING OF ISRAEL

At first Saul ruled Is'ra-el wisely; but soon he became proud and in-de-pend'ent, and loved the praise of men more than the ap-prov'al of God. He chose his own way instead of asking the Lord to guide and help him.

Then the Lord sent Sam'u-el to Saul with this message: "Go and smite Am'a-lek, and ut'ter-ly destroy

all that they have, and spare them not." In this Saul was given one more chance to show whether he would obey God, or whether he would still choose his own way.

But when Saul had gained a great vic'to-ry over this wicked nation, his heart was filled with pride, and he spared the life of the wicked king, that he might bring him back a captive. Not only did Saul and his army spare the life of the king of Am'a-lek, but they also saved "the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not ut'ter-ly destroy them: but eve'ry-thing that was vile and refuse, that they destroyed ut'ter-ly.

"Then came the word of the Lord unto Sam'u-el, saying, It re-pent'eth me that I have set up Saul to be king: for he is turned back from fol'low-ing me, and hath not performed my com-mand'ments.

"And it grieved Sam'u-el, and he cried unto the Lord all night."

In the morning Sam'u-el rose early, and went to meet Saul. His heart was very sad; for he knew that Saul had dis-o-beyed' God. But Saul was not even sorry for his sin. When he met Sam'u-el, his first words were false. "Blessed be thou of the Lord," he said; "I have performed the com-mand'-ment of the Lord."

Sam'u-el answered: "What meaneth then this bleating of the sheep in mine ears, and the

SAM'U-EL REPROVES THE DIS'O-BE'DI-ENT KING

lowing of the oxen which I hear?" Saul at once tried to excuse himself. "The people," he said, "spared the best of the sheep and of the oxen, to sac'ri-fice unto the Lord thy God; and the rest we have ut'ter-ly destroyed."

"Then Sam'u-el said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night."

"When thou wast little in thine own sight, wast thou not made the head of the tribes of Is'ra-el, and the Lord a-noint'ed thee king over Is'ra-el? And the Lord sent thee on a journey, and said, Go and ut'ter-ly destroy the sinners the Am'a-lek-ites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?"

Saul still excused himself and blamed the people, although he knew that they would not have spared the an'i-mals without his consent. "I have brought Agag the king of Am'a-lek," said Saul, "and have ut'ter-ly destroyed the Am'a-lek-ites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been ut'ter-ly destroyed, to sac'ri-fice unto the Lord thy God in Gilgal."

Then Sam'u-el gave Saul this solemn message: —

"Hath the Lord as great delight in burnt'of-fer-ings and sac'ri-fi-ces, as in o-bey'ing the voice of the Lord? Behold, to obey is better than sac'ri-fice, and to harken than the fat of rams. For re-bel'lion is as the sin of witchcraft, and stub'born-ness is as in-iq'ui-ty and i-dol'a-try. Because thou hast re-ject'ed the word of the Lord, he hath also re-ject'ed thee from being king."

When the king heard these words, he said, "I have sinned." Yet there was in Saul's heart no real sorrow for sin. His only wish was that he might still be honored by his army and the people.

As Sam'u-el turned to go away, Saul caught the priest's garment in his hand, and Sam'u-el's robe was rent. Then Sam'u-el turned again to Saul, and said: "The Lord hath rent the kingdom of Is'ra-el from thee this day, and hath given it to a neighbor of thine, that is better than thou."

Again Saul said, "I have sinned," and en-treat'ed Sam'u-el not to leave him. "Honor me now, I pray thee," Saul said, "before the elders of my people, and before Is'ra-el, and turn again with me, that I may worship the Lord thy God."

So Sam'u-el went with Saul to the place of worship, and we read that "Saul worshiped the Lord." But we know, from his later life, that his chief thought was to honor himself, not to glo'ri-fy God. Such worship can never please the Lord.

Agag, the king of the Am'a-lek-ites, was put to death that day. Soon aft'er-ward Saul went to his house at Gib'e-ah, and the prophet returned to his home in Ramah.

"And Sam'u-el came no more to see Saul until the day of his death: nev-er-the-less' Sam'u-el mourned for Saul: and the Lord re-pent'ed that he had made Saul king over Is'ra-el."